



HOMELY THOUGHTS

ON

Hope, Science and Psychology

AS CONCEIVED IN THE LIGHT OF

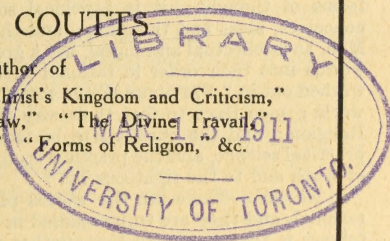
The Methods of Christ and of the Spirit.

BY

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PREFACE.

The objects in view in writing these pamphlets are to convey to thoughtful people, in homely thoughts, a conception of the difficulties that surround students of Religion at the present time, and to point out in what direction the current of human thought is flowing toward reconciliation, harmony and unity.

No. I.—In “FAITH, SCIENCE AND RELIGION” there are special references made to the Articles in the “Hibbert Journal” on “Jesus, or Christ.” The learned men who have written these essays do not appear to be able to find any way by which they can attain to that harmony, unity and peace which they desire to attain. It can be inferred, from expressions in their writings, that they lightly esteem the efforts of homely people in thinking and writing upon such subjects. The common people may, or may not, appreciate the labours of such men; but they can see plainly that to trust them to be their guides would be folly indeed. The object in view in this pamphlet is to indicate the direction that can be followed, through Faith, by the way of Science in harmony with Religion.

No. II.—In pamphlet “HOPE, SCIENCE AND PSYCHOLOGY” the subjects specially studied are the subjective realm of the Mind; the means by which knowledge is gained; the conceptions of mental science and psychology; and the present chaos of thought upon such subjects as proved by the conceptions of students upon hypnotism and spiritualism. The thought is conceived that a scientific psychology is possible; but not upon present lines of study; thus the thoughts are turned to the lines of development found in the Bible. The line of argument being that if the Re-creation of man is revealed in the Word of God, then the order of development is actually a great psychological work; an ideal requiring the most careful study of psychologists, and of all thoughtful men.

No. III.—As will be seen, it is physical science that supplies all true forms of thought; it is psychical science that perceives, receives and conceives, ideas and thoughts; and these in their order are in agreement. Man, as intellectual and moral, has a great world before him in placing these worlds into their order in rational thought as law, and this conception is worked out in “PATIENCE, EMPIRICISM AND SCIENCE.” There is a practical world; men have to find their way through it; the goal is Science and Religion; and the questions to be faced are these; will the practical life, practical science, and the practical study of the Bible guide men to the light of truth and to the righteous life?

No. IV.—There are the worlds physical, psychical and empirical, or rational, and they are to be studied in their order of development. What follows is that there remains another world to be studied; the one that reveals harmony and unity, and this is studied under the title of “LOVE, MYSTICISM, SCIENCE AND RELIGION.” In philosophy, the physical world supplies all particular forms to be studied; the psychical world all ideas, ideals and individuals; the empiric world all general conceptions as rationalised thought; but it is the Bible, by Faith, Hope, Patience and Love that makes known to men truth, science, life, grace, and all universals. Faith is Light from Heaven; Hope is Light and Life Spiritual; Patience is the guide in the pilgrim way that leads to the land of Light, Life and Blessing; but Love is Heaven, the Land of Light and eternal Life. The Bible reveals to men that God is Love, and the great revelation is Jesus Christ, the beloved Son of God, the Saviour of the world.

Hope, Science and Psychology

IN THE LIGHT OF THE

METHODS OF CHRIST AND OF THE SPIRIT

FAITH and Science, it is being conceived, are now reconciled. There was no reconciliation required ; it was their friends that had brought about strife and ill-feeling. The warfare was in the empirical world ; it was where confusion reigned that there was trouble ; there were heavy clouds, darkness, thunder-storms and rain upon the earth ; but above clouds and storms the sun continued to shine upon this world, and the earth moved on in its orbit, keeping up communication by light with the sun. Grace and radiant light, as righteousness, streamed down upon the earth from the heavens, and truth sprang from the earth in glad response. The old earth had become surcharged with what is heavenly ; and at last like a son of God it began to sing with joy in the great chorus in which all the sons of God are engaged. This is the vision of the seer : without God it is darkness ; when there is recognition, reconciliation and peace, then it is light, the face of God, is seen ; the air is serene and pure, and the condition is blessed. Grace by Faith is heaven radiant ; science by knowledge and divine wisdom is earth transfigured ; the spiritual divine glory is conceived as Righteousness and Truth kissing each other.

This spiritual affinity and unity has been considered when following out the lines of thought upon which Religion is conceived to be radiant in the face of Jesus Christ. The diverse manifold questions of forms of religion, the Incarnation, the perfect Manhood, the Divine Sonship, the Sacrifice,

Atonement, Resurrection and the Life Eternal, are all seen to be of secondary importance ; it is the Christ that is All in all, the glory in the midst. He is Heaven and heavenly ; He brought Heaven down to earth ; He is the Earth, but not earthly ; and it is Jesus, the Christ, upon the earth, that reveals to mankind, in responsive light, life, grace, truth and love, the radiant glory that is heavenly. Faith has been amply justified in the Revelation contained in the Bible ; Science has been slowly realising that order, law, philosophy and theology, required a new translation, so that the divine transfiguration might be made manifest to mankind. The four worlds of thought that have received consideration, in the light of the methods of Christ and of the Spirit, point to a way of harmony and unity, requiring the careful attention of all thoughtful men.

In a sense the line of thought followed thus far may be said to be enquiry into the unconscious, the physical, the sensuous, the forms that are objective. The development has been conceived as continuous ; the physical leads on to the psychical ; the psychical to the empirical ; and the empirical to the spiritual. The same Power is behind all changes ; the same Life is in all living ; the same Spirit and Mind are in all spiritual creatures, not conscious, or only semi-conscious of their heavenly origin ; the same Intellect and Moral Life is in all mankind ; and Grace reigns by the way of sorrow, suffering and sacrifice for the redemption and the restoration of sinful men to their heavenly inheritance.

The student will now be able to see that the methods of Christ and of His Spirit open up new ways of studying the Mind of man by the Science of Psychology. The vision extends very far ; the ladder stretches from earth to heaven, and the angels are there with messages of blessing. True, it is still night, and it seems like a dream, but God is there, and His Voice can be heard. The angels, are they not ministers of grace sent forth to minister to those who are being saved ? They come from heaven, their home, beautiful ideas and ideals, and history is full of the messages they have brought to men. A brief glance over history will indicate what this means ; because it is history that is the great teacher of revelation and of development ; of the ideas of God, and of the strange perverted conceptions of men. History is the revelation of psychical development in the world ; it is the record of the forms, the ideas and ideals of men as they have

tried to translate psychic forms into psychic ideas. Men have been groping the way heavenward in the darkness ; because the grace of God in them would not permit their remaining in the outer darkness. The story is very interesting, wonderful and very sad, from the earthward side ; it may be summed up in magic, necromancy, star-gazing, the fear of many gods, and manifold forms of idolatry. The awful darkness that may be felt can be traced in Babylonia, Egypt, Africa and in Australia. This is the physical, the unconscious world of Grace ; it is where God begins to work for the salvation of mankind. The outward forms are not beautiful ; they are not pleasant to contemplate, but God is there in His Grace, and the fallen, the depraved, are beginning to feel after Him if haply they may find Him. The student can turn in thought away from the external world of superstition and idolatry, as seen in the old world of Babylonia, and in spirit accompany the pilgrim Brahmin fathers from their home in central Asia over the Himalayas into India. This is a new movement in human history ; these Brahmins are of the family of Japheth, the light carriers, and they carry, strange to say, the light of psychology into that dark idolatrous degraded land. What requires to be noticed about the Brahmins is that they are the greatest psychologists the world has seen ; it is an education to try to follow them in their spirit perceptions ; their far-seeing conceptions ; their almost perfect analysis of the human mind. Translate their thoughts into modern language as used by evolutionists, and it is amazing to find that their root conceptions are very like that which is found in the method of Christ. It is not necessary to enter into details here ; hoary headed Brahminism, with its wisdom, theosophy, myths, evolution, Karma and Nirvana, is the great spirit gnosticism, the psychic spirit knowledge that stands unrivalled in history. The Brahmins are the masters in the world of spirit-psychic perception ; they received the gift of vision ; this was the divine gift bestowed upon them, and by them there was a great psychic revelation given to the world. They were related as brother to brother with that other race of light bearers to the world known as Persians and Medes, the astrologers, star-gazers, sun and fire-worshippers. It seems clear that at a definite period, not yet known, the brothers disagreed, probably about religious questions ; they became in the strangest way conceivably the opposites of each other ;

the good gods of the Brahmins became the evil gods of the Zoroastrians or Parsees ; there was a great schism, and separation ; the Brahmin fathers went to India and the Persians remained in their native land. If the Brahmins are to be conceived as the great spirit perceivers of nature, the Persians are to be conceived as the Mind of humanity ; they are remarkable for their lofty natural conceptions and their strange dualism in religion. Ormuzd is the good God ; Ahriman is the devil-god ; they both reign in power, with their angel servants, who nearly equal each other in their power and glory ; and mankind, and every man, are the creatures subject to these powers. Parseeism is dualism, revolt, schism ; the divided heart, family, nation and world ; it is strife, war, hatred, but there will come a Saviour, a King, who will overthrow the powers of evil and bring to mankind truth, righteousness, and the reign of peace.

These are not imaginary conceptions, they are historic facts engraven into history. It is when the methods of Christ and of the Spirit are applied to them that Cause, Process, Purpose, and Realisation can be seen. How dimly the Cause of true religion can be traced in the dark ages of superstition, spiritism, magic, and necromancy. Faith is not born, it is the germ struggling in the womb of time to attain to an individual life. The processes of light in Spirit and Mind speak of Faith as living, and it is Hope that is using her wings, soaring over mankind and man to find the way to heaven by psychical knowledge and by the conquest of good over evil. The next stage of psychical development which the student can follow out with keen interest is where the Spirit of God is found leading thoughtful men by the angel Patience westward into Europe, to Greece and Rome. It is not necessary to prove that Greece is the land where men patiently devoted their great powers to find wisdom. What may not be so clear is the thought that the Greeks, considered as intellectuals of the first magnitude, were really great psychologists at a stage further advanced than Brahminism. The Brahmins saw far and well ; but the Greeks saw differently ; they were not analysts, they were more like spectrum analysts, or great morphologists ; they dealt with great general truths, patiently trying to find out how they could be harmonised and unified. The great Greek philosophers were psychologists in this sense, they patiently sought to discover, to see, know, understand,

build up within their own minds a cosmos of glorified thoughts. The early philosophers found the way to harmony and unity in diverse ways. Socrates came, with the hammer of moral law, struck their palaces of wisdom, enquired about their foundations upon which they had built; and they hated him and put him to death. Plato is the great idealist and individualist; and Aristotle is the psychological father of modern intellectualism and science. Here Greek wisdom fails; the flood-tide was reached, and it is a question whether intellectualism has ever reached the same high mark again. Rome differs from Greece as Parseeism differs from Brahminism; Greece is as the Intellect of Europe: Rome is its living body. The psychological Rome, as man, family, city, nation is a colossal body. This is where students go to discover order, laws, relations of men to men, of men to the family, Society, State and Empire. The eagle soars high; it sees far; it rules the world; but the Man is Rome, the earthly, the firstborn and his dominion is the earth. Is it so that Rome will continue to reign? The reply is found in history, the man, empire, dominion became depraved and corrupt, morally it died; the carcass was exposed to view and the Goths and Vandals destroyed Rome.

There is a Cause at the heart of psychological development; the Process of psychology can be traced; the Purpose in psychology may be inferred, it is to discover, knowledge, wisdom, laws, rule, government. Mankind is not a chaos, it is a great cosmos, but men fail to know and understand divine wisdom; they are earthly by nature, thus the constant recurrence, the beginning again and again to teach and train men so that they may, in due time, attain to divine wisdom. It is the intellectual and moral stage of development that is crucial; the man fails and falls back into the natural; the gifts of grace are withdrawn, and the highly-favoured sink back into the degraded condition of earthly men and nations. The Purpose of God in Grace developes, as some men think, slowly; they cannot understand why the divine chariots of grace should take such sweeping movements in history. If it is a question of power are there not legions of angels ready to build or destroy? If it is a question of Grace and of Love, then surely the psychology of the Mind of God is worthy of patient study. This is where the student requires to be very careful; two ways are open for him to follow; he can go on blindly

following the development of the earthly where there is no apparent order ; or he can look up to heaven and see that an event of the first magnitude, a heavenly revelation, has taken place in the world. What this means is that the great psychological empirical age is at an end. Greece has fallen ; Rome is falling into ruins ; Judaism and Mosaism, rich in forms of religion, have been swept away and the Jews are scattered abroad in all lands without temple, priest or prince. The powers of darkness are regnant everywhere ; death reigns. To the casual observer there is no Faith left in mankind ; Hope has folded her wings in the darkness and cannot be seen ; Patience is wearied out by the travail of the way and longs to find rest somewhere ; if Light, Life, Grace and Love from heaven cannot be discovered then the end of the world has come. This is the psychical problem as related to Grace and the Divine Purpose of Salvation from sin. If sin has reigned from Adam to the empire of Rome in forms physical and in ideals mental, then how will Grace be found to enter the arena of conflict and bruise the serpent's head ?

It may not be out of place to refer very briefly to what may be termed the schools of psychology that exist at the present time for the purpose of studying the human mind. They may be represented as asking from whence the Mind comes ? When it began to evolve as a process ? Why it is such a mystery, so dark, semi-conscious, yet so wonderful ? What it is in itself as an objective thing ? How it develops, grows, conceives presentations, reproduces from memory representations ; is so limited in its communications, yet so capacious in its stores of knowledge ? Who can be the Creator, the upbuilder of this magnificent microcosm ? Whereunto is it being developed ? Will it survive the death and disintegration of the body ; and if it does, then is it possible for men to enter into psychical communication with the dead, in the body, in this life ? There are many schools and many scholars ; those who are familiar with the movements of modern thought will have no difficulty in following the order to be suggested. It is strange but true that the earliest schools survive until this day ; there are fortune tellers, believers in magic, sorcerers, necromancers, astrologers, and even serpent, and devil, worshippers. Men may say these are the ignorant people who have faith in such causes ; but if what is commonly reported is true, such ignorant people may be found in the best society, and

credited with the highest earthly culture. It is only necessary to state that the light from India through Mahatmas, theosophy and Buddhism, is not yet quenched in the world ; it is asserted that there are apostles from India who are hopeful that the light of knowledge they possess is worthy of reception and of assimilation with the Christian religion. If Light is the symbol for divine knowledge then there may still be sun and star-worshippers in the world, and without doubt there are duallists who believe in God and the devil, in good and bad angels, in the conflict of good and evil, and they may be looking for a Saviour to come in power and glory, but not in the lowly way that was taken by Jesus of Nazareth, the Saviour and the Divine Sacrifice for sin. There are men who believe in dreams, who think highly of hypnotism, clairvoyance and spiritualism ; they seem to think that what is abnormal is going to reveal the normal ; that what is false is going to become radiant truth ; and, what is very strange, there are men who will believe in the absurdities uttered by mediums, who know not what they are thinking or saying ; and they will not even listen to the Voice from heaven by the Living Word, or to the monitions of the Holy Spirit. But, men may say, neither the Word of God, nor the Spirit of God, give to men the assurance they wish to obtain, of the life beyond, or the condition of those who have crossed the river of death ; therefore, the trial by such means to attain to the knowledge that would bring comfort and hope. Is this reasonable ? If the way heavenward is by Faith in God, why turn aside in the spirit of unbelief and seek to trust lying spirits ? If the way of Hope has a gleam of light upon it, why plunge into the darkness and expect revelations that it is not reasonable to expect ? The point here requiring consideration is not the folly of spiritualism, it is that the creatures of God are not satisfied with what God has revealed ; they are self-willed, rebellious in spirit, and they will not be limited to the divine order of development. This is the essence of sin ; for the simple reason that it is self-assertion and insubordination ; faith is gone, hope can see no light on the way, and there is no patience to continue to obey the Will of God. This is to despise the divine way of grace ; it is to eat the forbidden fruit, and to suppose that the results will be open eyes, godship and satisfaction. There is one way to heaven through Grace, and it is by faith ; this is vital ; it is the

beginning of the process that ends in the life eternal. It is unreasonable to suppose that the journey can be finished ere it is well begun ; the least that men ought to do is to try the way of life ; study the process revealed ; consider very fully the revealed Divine Purpose in Grace ; and, by living in light, grace and love, the assurance may be cherished that the realisation will not fall short of the expectation ; it will be glorious beyond what men see or think.

There are schools of psychology worthy of consideration, because they try to deal with very difficult problems in a reasonable way. There is the well-known method of mental analysis and philosophy, which studies the Mind, as it were, from within by introspection. This is the way favoured by learned professors ; it is a kind of science, yet not a perfect science ; perhaps the true definition would be an empiric science, because there is order, classification and much learning devoted to what becomes a subjective philosophy of the Mind. There is a naturalistic, or materialistic, school of psychology well known to evolutionists ; they differ from the former in this way, that they begin with the physical sciences, studying them in the light of the evolution theory ; they conceive that Force, Matter, Energy, is changed into what is living ; that the living evolves into a man with an organised nervous system ; that nerve-force, somehow, gets transmitted into sensations, images, ideas, perceptions, conceptions, thought, the relations of thoughts ; intellectualism, moralism and altruism. The Cause is Force ; the process of the evolution is defined ; in some way or other purposes arise, and man, glorious man, is the crown and glory of creation. This system of thought is conceived as breaking down at definite points ; there is no rational bridge found by which students can cross from one realm to the other, as from physical energy to psychical thoughts ; or from intellectual reasoning to moral obligation and duty. Christians have been unable to accept the evolution theory in its materialistic aspect, because they find that there is no bridge that carries the evolutionist across the horrible chasm of sin ; and no provision made for a way of salvation from sin by re-creation, salvation, redemption and restoration to the favour of God. They do not say that the theory of evolution is wrong from beginning to end ; they think it is imperfect, and that it omits what is of supreme importance ; slurs over certain difficulties and ignores great

truths of the first magnitude. For example, Comtism is utterly earthly and carnal ; it recognises no God, and it has no Divine worship ; but it clothes men with divinity, turns the great men of history into gods to be adored, and in this way deifies the creation in its great saints, reformers, lawgivers and thinkers. Spencer avoids this deification of man ; his rational ultimate is the Unknowable ; but, somehow, the Unknowable, it is inferred, is God, only He can be dispensed with, ignored, when wise philosophers, as evolutionists, in their wisdom create a psychology which explains Cause, Process, Purpose, and the great realisation of evolution. The French psychologist abolished God and deified man ; the English philosopher left men without a God ; the best he could offer them was mechanism, and the end, a Nirvana, or the unknowable darkness. There are other psychological schools of thought which combine the mechanical and objective with the living and subjective ; there are moral, or ethical teachers who maintain their firm belief in the moral worth of man as being developed after a moral ideal. It is said that there is a school, the pragmatic, built upon what will work ; if it is rational, consistent, true, good, right, then it is a true psychology ; it is empirically useful, and what more do men require to guide them through the perilous journey of life. Enough has been stated to prove that psychology is not as yet a Science set in scientific order ; the students are groping in the dark ; they do not pretend that there is any harmony, or that unity is within the range of possibility ; and how the science is to be made known and made acceptable to all scientific thinkers cannot be discerned.

The special line of thought in which it appears modern science surpasses the ancients, is in the knowledge of the nervous system of man. To the ancients, physics, the correlations of the physical forces, the ether, electricity and magnetism, were the great mysteries. The study of the nervous system is deeply interesting ; it opens up new realms of thought ; and it may be that here the wonders of ether, electricity and magnetism are summed up in the human body. The practical question here is that of the divisions of the nervous system and in what way this knowledge throws light upon psychology. It may be accepted as correct that all nerve-centres secrete nerve force ; and that all nerve-fibres conduct nerve power. The divisions of

the nerves may be explained in this way : the spinal nerves are attached to muscles throughout the body ; the ganglionic nerves are attached to arterial blood vessels, and these are said to be the organic nerves that regulate the functions of the body. They are automatic in their action ; and it appears to be demonstrated that they co-operate in a very wonderful way to carry on the functions of the body. There is a division which conveys sensation ; the nerves pass from the skin, and all parts of the body to the brain ; they are like the watchmen who give notice to the person within that attention is required at definite points of the body. There is a division of nerves subject to volition, it is by them that muscles are moved for the purpose of responding to sensations. There are special sense nerves, a very wonderful division, by which the indweller sees, hears, tastes, smells, touches, hungers and thirsts, responds to the affections and suffers pain. There is a division, a part of the brain known as the cerebellum, that is credited with the co-ordination of acquired motions in the body, as in walking, dancing, etc., etc. There is the cerebrum, or large brain, and this is supremely interesting, owing to the experiments made upon monkeys and other creatures, by an electrode touching definite parts of the brain. When touched there is response, as if by volition, the arms or legs are moved, thus proving that it is from such parts that the nerve power goes forth to cause motion. There are other means of discovering the relations of the brain to the organs of special sense ; for example, if the brain organ of vision is destroyed, the result appears to be blindness, even though the eyes are quite healthy. What may be assumed is that the correspondence, the memory of images, is lost. It is the same with other special organs ; if the brain corresponding organ is destroyed, or diseased, then the power to see, identify, represent the idea is lost. Portions of the brain are clearly defined as having this correspondence value ; other parts give no response to the electrode, and the assumption is that these have to do with abstract thought, the intellectual and the moral powers possessed by man. There is a very simple naturalistic explanation of this brain mechanism as expressed in the words, " the brain secretes thought as the liver secretes bile " ; but thoughtful men smile and say how wonderful the discovery, and how clever the discoverer, seeing he can produce no proof that is of any scientific value.

The careful student will try to avoid such rash conclusions ; the true relations of Force, Life and the nervous system, can be studied, but when it is asserted that nerve force is translated into Spirit power and perception of images and ideas ; and into conceptions of thoughts that are reproduced by the memory, then it is time to ask for proofs that will stand scientific examination ; but as these cannot be given, it follows that such theories are not worth a moment's consideration.

The theory of the Spirit and Mind as one psychic life, built up from the naturalistic side, is of no value ; it is a question of perception, conception, observation and experimentation. It is an ultimate fact that a man knows and perceives ; it is equally true that the memory supplies ample evidence as to the living continuity of the Mind. These are facts which rational beings do not doubt ; they know that this internal subjective world is real even though it appears to be a very dark world ; the very fact that psychologists are hunting after ideas, that will give to them the constitution of the ideal, is of more value than many naturalistic theories. What men believe is that the spirit is the essential part of the man ; the spirit, like every other power, or principle, is an ultimate cause ; it becomes knowing, and known, by the process of development. This is equally true about the Mind ; it is the living psychic body in which the Spirit dwells, and apart from the Mind-Life there would not be any unity or continuity of thought. As in familiar thought there would be no family apart from father and mother ; so without spirit and mind, as wedded together, there would not be any psychic family, or any psychology. These conceptions may be expressed in this way : The man is central ; he is spirit and spiritual ; and it is as man that he is brought into relations with the great universe through his body. 2. The man by the spirit and by perception is brought into relations with the universe, by the nerve organs of the special senses ; these are the doorways, within his own body, the windows, the means by which external forms are translated into images and ideas. 3. The man is as a commonwealth through his images, ideas, and thoughts, through correspondence with the external world ; but the servants, the ministers, the priests that minister within are the powers of the Intellect and the Moral-Life. 4. Here the student must pause and think ;

there is, there must be, an inner sacred place, mysterious and wonderful, where the empirical, the earthly, the world cannot enter. Can it be true that the key has been lost that fits the lock that would open this door? Is there a veil so thick that no earthly light can pass into it; and is it so hung that no light can come out from within the veil? Is this the explanation of the psychical darkness? There is someone within, about that there can hardly be two opinions. Who is it that has reserved this sanctuary for himself? Who is it that builds and repairs the psychic temple? Who is it that reigns therein in the light ineffable, or darkness inscrutable, and keeps the psychic constitution sacred, sane, divine? Who is it that sends forth his angel spirits, as images, ideas and thoughts to minister to the empiric life; to the life psychical, and the life physical? Who can this be but the Spirit of the Christ of God? Who is this Spirit greater than all spirits? Surely this must be the Sanctuary of the Holy Spirit, and the veils of flesh and mind have prevented the revelation to men that such a sanctuary had an existence. This is an awe-inspiring revelation of a great truth only dimly fore-shadowed; and yet it is what might have been expected; it is the ultimate analysis of man and the vision is God; it is God as revealed in Christ, and it is His Holy Spirit that is the Revealer and the revealed. This is what the electric wave and the threefold rays mean: the ray that cannot be deflected to right or left points direct to that sacred veil; and who will be found worthy to lift the veil and enter in to plead the cause of man so that the darkness may pass away and the light from heaven shine forth.

It will be interesting for the student to pause here and think whereunto this brief account of the body of man and his nervous system has tended. It leads straight back to Moses and the Mount of God, and the Voice may be heard saying that everything in the realm of Grace has to be done according to the pattern seen in the Mount. The way for Moses was very different from that of modern science, but the analogy is wonderful. To Moses there was revealed the Tabernacle and its order, and the vision may be expressed in this form: 1. The great desert and the world pagan and idolatrous, and it is in this desert that the great Tent of God is set up. This Tabernacle is central; here Grace reigns, and here light by night, and cloud of shadow by day,

are to be found. 2. Who may enter the first sacred enclosure? Men, women, children and the Gentiles; this is the place of prayer for all men; and here the worshippers can see the laver for baptism, for washing; and there also is the altar of sacrifice, the blood, forgiveness and the remission of sin. 3. Yonder is the sacred place where men can see the consecrated priests, the table for the Shewbread, the Candlestick and its sevenfold light, and the Altar of Incense where prayer and intercession is made by the priests. 4. It is the great Day of Atonement, that one day in the year when the high priest of Israel is permitted, with the blood of sacrifice, to enter within the veil into the Holiest Place. Here can be seen the Ark of testimony, the two tables of the law, the rod of Aaron, the pot of Manna, the Mercy-Seat and the Cherubim. These are the patterns of thoughts spiritual; the desert world; the saved men, women and children out of all nations; the sacred priests of truth who live upon the true bread, the consecrated ministers of God in His House of Grace. In the Holy of holies, the Word of God; the laws spiritual and eternal; the Bread of Life; the Rod of Power; the Seat of Mercy and angels of grace, Cherub and Seraph, truth and righteousness, waiting on the Lord of Grace to carry messages of mercy to men.

It ought to be noticed here, for special consideration, that this study, although in its order scientific, is not intellectual, moral, empirical; it is mystical, as spiritual, but the object of the study is that of forms as found in the Word of God, so that a Psychology of ideas, as ideal, may be derived from the study. The conception takes this form: the Bible is the Revelation from God to men, through Jesus Christ, by His Spirit, of the way of Salvation for the human race. It is the Living Word, the Body of Grace in all its forms. The Book is there in its visible forms as a historical development; it is said to contain the Mind of God; that is to say under the forms contained in the Word the Mind of God can be spiritually discerned by spiritual men; and just as truly as a physical student can say that in his studies he can think of himself as walking in the footsteps of God and thinking the thoughts of God, so the student of the Bible may think upon the same lines. The physical student is studying upon the plane of the natural in the right spirit, and he has his reward, for he can see footprints and perceive

divine ideas ; the spiritual student is studying upon the spiritual plane, and it may be expected that footprints and ideas, spiritual movements and revelations of grace, will, in due time, bring the student into the presence of the Creator and the King of Grace. The objective forms are there waiting to be perceived, studied ; the grave problem to be faced is this, Will such a study be profitable ? Will it bring light and life into the Mind ? Will it tend to dissipate the darkness ? Will it be a means of grace to bring about a radiation of light within, from behind that thick veil conceived to exist ? If there is no key to be found that will open the door on the human side, then will it please the Lord of Grace to open the way from within and thus reveal to spiritual thinkers His Grace and Glory ? It is not easy to define in precise terms the limitations the student has to place himself under ; but the Forms are there to be perceived by the human spirit ; the spirit will transform them into images, ideas, thoughts, conceptions, into a spiritual Mind-Life ; and it must be remembered that this psychology, as a development, in forms and in ideas, must be from the living germs as found in Genesis, onward to the Man and the Spiritual Kingdom of Heaven.

The method of Christ can be followed, as an order of development, by a series of questions, thus : Whence ? When ? Why ? What ? How ? Who ? Whereunto ? Whether ? From whence the Revelation of Grace as represented by the Generations of the Heavens and the Earth ? The Cause is God ; it is God that looks upon the earth as a desert, there is no man, as moral, to be seen. It is God that creates man from the dust of the earth ; breathes into him the breath of life and the man becomes a living soul. The Heavens have come down into the earth ; the earth has become a mother, and the man Adam is the son of this union. This man is placed in a garden ; the garden has many living trees, but the particular trees worthy of careful study are the tree of the knowledge of good and evil ; and the tree of life ; the fruit of the former is forbidden, it is not suitable for children. This man, this garden, is unique, there is a river of living water flowing in it, and it proceeds, flows, out into the world, carrying to men the blessings of life physical, psychical, moral and spiritual. This Adam man as physical is represented as alone as having no helpmeet ; out of the physical man there is formed, in-formed,

a living Eve. It is the psychical that is the mother of the living ; it is the psychical that is specially subject to carnal temptations, to the lustings of the flesh, and the pride of life. The serpent, as symbol, represents the power of the Intellect ; the Intellect as creature is subtle, not wise ; when perverted it can act the devil's part and use great influence for evil. The history of the Intellect has been that of tempter, and this is fully signified in the story of the Fall in Eden. This is the cause of evil ; the creature tempts and is tempted. What is pleasant, beautiful, and will make a man wise, that is preferred to faith, patience, obedience, moral law and love. There is in man the power to know good and evil, truth and error ; there is light enough to show the way even in a world of darkness ; but lusting tends to sin, and disobedience is choosing evil instead of good ; the result of such a fatal choice is moral death, shame, disgrace, fear, justice, judgment, the voice of God, grace, faith, and hope for the future. This is the form of the revelation in-forming men about the Earth and its condition ; and how the Heavens came down to Earth to save the sinful and to crush under foot the power of evil. The angels of truth and righteousness, with their flaming swords, from that time onward in history have not ceased to warn men that the return to the state of innocence is impossible under moral law. The way of faith and hope is by Grace ; it is that a Saviour, a Conqueror, will surely come and the head of evil shall be bruised to death under His heel.

The generations of the Heavens as related to the generations of the Earth are foreshadowed under these forms ; what follows is the revelation of the earthly generations through Cain the firstborn, the natural carnal man, and Abel the spiritual man. The process of the development is given under the forms of the spirits that animate the two brothers ; their forms of worship ; the jealousy, pride, and passion of hatred in Cain as compared with the faith and obedience of Abel. The first born becomes a murderer with the curse of blood upon his track ; the younger brother becomes the Sacrifice, the sufferer ; the Voice of God testifies that Abel found the way of righteousness ; he was the recipient of heaven's gifts ; he died yet he continued to live and to speak to men about the way of Grace, by sacrifice, for salvation. The miserable firstborn man, the murderer, the fugitive, appears to become the heir to the inheritance

of this earth. How prosperous his family, how powerful, wealthy, cultured. Alas ! the appearances are only visible fleeting forms ; what abides is the spirit of hatred and vengeance in the earth as found in Lamech. Here is introduced the doctrine of substitution ; the divine purpose of another Seed ; and to that Seed there is added another Seed that is spiritual. This is the strange revelation of the Heavens and the Earth throughout history ; it is ever a firstborn son and heir followed by the heavenly Son ; a Cain and an Abel ; a Seth and an Enos.

The generations of Adam are conceived to be written in a book ; this book informs men that Adam was created by God, in His likeness, as male and female. The question form used here is When ? in other words, the subject is that of time, of history, of the development of the body of mankind. Not the body but the germs that constitute the body, out of which the body will arise by processes to be studied for a Divine Purpose towards an end. The Cause is God, the Creator, the God of Grace ; not the God of moral man only, but the God and Father in Grace, because the typical form of life has changed ; it is in the woman that there is Life, the living ; and it is through the woman that the promised Seed will bless the world of mankind. Adam is the first-born, of the earth, earthly ; in Eve there is life ; by her the generations come, and through her they are blessed. The process of the generations is summed up under these form names, Adam, Seth, Enos, Cainan, Mahalaleel and Jared. They represent, as involved in their names, the earthly, the substitute, the spirit of worship, the inheritance and the inheritor, the illuminator as the intellectual power, and the ruler, the moral man. There is a break at this point. The natural has been developed ; the Spiritual Seed and man, the seventh, is Enoch, the consecrated man, the man who walked with God ; the man who was not found on earth because he went to live with God. There follows Methusaleh, the man whose symbol is the dart, suffering, sacrifice ; then Lamech, who cherishes the spirit of Enoch, and expresses his thoughts and hopes in his son Noah, who is going to bring to men comfort and blessing. These are the germs of history ; the stages can be followed step by step ; there is in-germinated into history Noah and his family, and the pre-vision of the world in its wickedness, corrupt in thought, word and deed, not saved, but doomed to be

destroyed. This may be conceived as the physical living body of humanity ; it is what men can see at the present time ; there are many giants and mighty men of renown ; but what is such a world worth in God's sight ; it is utterly valueless, only fit to be destroyed by a flood or burnt up with fire.

Why is it that this destruction has not taken place ? The Spirit of Grace was in Noah ; and the generations of Noah are the generations of the Spirit of Grace, for salvation to the children of grace in all generations. The forms used to teach these truths are the Ark, the Flood, the process of time, the purpose of salvation, the clean and the unclean, the dove and the raven, the altar and sacrifice, the rainbow and the promises, the Covenant of Grace and the inheritance possessed by Noah and his family. The natural results in their order are very grave ; it is the drunk, degraded father who turns the wine of grace into a means of intoxication and stupidity, of unconscious realisation of what grace means ; and of a son irreverent, who has no fear of God and no sense of respect for his father. It is upon these two pivots that the degradation of the spirit of mankind turn : grace perverted ; parents dishonoured and God forgotten. There is a brighter side to the story, Shem and Japheth did not follow in the footsteps of their brother. Shem is blessed in the Lord his God. Japheth has the blessing of the enlarged vision of truth. The base Ham is doomed to servitude. It is not necessary at this time of day to impress upon thoughtful men these great truths, that irreverence, want of respect for parents, the lack of fear and love of God, are horribly degrading ; these are root spiritual perversions of the spirit ; if men are wrong here they are wrong from root to fruit ; a corrupt tree cannot bring forth good fruit ; the man who cannot govern his own desires will in the very nature of things become a servant of servants, a creature under the doom of cursing, and the means of cursing for others. This is spiritual law as seen in the natural world ; it is simply impossible, in the nature of things, that the black man in the dark mind, with a perverted, degraded soul, can possess the blessing of intellectual enlargement, or rest under the blessing of the God of Shem.

What are the germs of thought, the ideas, the conceptions, that are to be derived from a study of the generations of the sons of Noah ? They may be expressed in this

order : a new race of men, children of grace, who have entered into possession of their inheritance ; the old race being swept away as by a flood. They are counted, because of their wickedness, dead ; they and their works are buried as in the depths of sea and earth ; they have cut themselves off from the land of the living, and even their memories will be lost until the resurrection day and the day of judgment, when the records of the past will be brought to light ; as they are at this day in the lands of the East. The procession of names is that of men, families, races ; Japheth leads the way shedding intellectual light upon the world wherever he finds settlements for his numerous family. It is Japheth that possesses Persia, Media, India, Russia, Greece, Rome, Europe and the land of the Slavs. Ham takes possession of Cush, Africa, Egypt, and the land of Canaan. His star is in the ascendant in Babel in the empire of the mighty Nimrod ; and for a time it is Ham and his sons who guide the destinies of the world in brutal despotic power. These imperial hunters of men have fallen, their empires have passed away, and the sons of Ham are literally the servants of servants on the face of the earth. The children of Shem entered into their possessions in the East, Asia Minor, Palestine and Arabia, and wherever they have gone they have carried with them the Lord God of Shem, the Name, the mystery of the revelation of Grace. The tents of Shem covered many lands, but, when the Glory of the family of Shem came to His inheritance, He was rejected by His brethren ; and it is true that physically and spiritually, the sons of Japheth are in possession of, or dwelling in, the tents of Shem. What is the result of this dispensation of grace ; of this development of the Mind of humanity ? It is summed up in the word Babel, in a long journey, in the attempt to reach heaven, in utter confusion and instead of unity and union, the widest diversities and scattering abroad. This is the story of mankind, and of the human mind ; what was made manifest in forms is the same as may be found in the mind of every man, because there also may be found the germs of intellectual power ; the immoral dark deeds of Ham ; and the beginnings of the operations of the Spirit of the Lord God of Shem, the King of Grace.

How has the revelation contained in the generations of Shem become known to men ? Here the story in Genesis is cryptic ; it hides and does not reveal ; certain names are

given and the student must patiently study what is absorbed into the names, and by this means the radiant truth will become known. The names form a historic pageant of pilgrims from Arphaxad and Eber to Terah and Abraham. The strangest thing about them is that they are of the race of the immortals; they enter the stage, play their parts, pass away, and there is no record of any struggle with death until the generations end with Terah in Padan-Aram. This conception is worth studying; here are a succession of men representing the intellectual stage of development in the realm of grace-germs and genetic, and this is how they appear to the student. What the student may be inclined to ask is, Can this be a pre-vision of the intellectual forms of thought in the family of Shem; and, Can it be a true vision of the intellectual conceptions in a human mind of the revelation of the Name of the Lord God of Shem? Such questions may be premature, in this sense, such revelations are not given to the wise who know, but to the infants and men who have the spirit of Shem, and are satisfied to wait for the Lord God of Shem and for revelations at successive stages of the pilgrim journey as they are entered upon.

That this conception is not altogether imaginary may be seen by the next question bearing upon the generations of Terah; because the problem raised here is this, Who is this Lord that speaks to Abram in Ur of the Chaldees? How did He come to call Terah and his family? Why did He select Terah and his family and send them forth from their native land to take possession of the land of Promise? When Terah arrived at Haran in Syria and remained there with his son Nahor, was this in the programme of the journey? Whence the Cause of this migrations, this pilgrim life, and this failure to reach the promised land? These are the moral, the empirical mysteries of Grace; the facts are there to be studied; he could not enter in; he came short; he did not hear and obey the voice of the Lord; his stage of development was moral, not spiritual, thus in the nature of things he died in Haran. This is where there comes into view another example of the pre-vision of grace; it was not meet that the realm of grace, at this stage of development, should be made manifest in generations of grace; they had to be revealed in germs, in genetic form, in the moral generations. This is the remarkable study that arises in the wonderful story of Abraham and of Isaac. **Abraham**

knew Who had called him to enter upon the pilgrim life, had given him precious promises, had so far fulfilled the promises, and yet Abraham may be represented as ever on the outlook into the future, and asking, Whereunto this pilgrimage would lead ? It is not necessary here to enter into details as to the life of Abraham, and to suggest all that it means, the question whereunto was ever in his mind, in the land, the inheritance, the Seed promised, Ishmael, and Isaac, and in all his journeyings. It is the question Whither that brings out the great crisis in the life of Abraham and his beloved son Isaac ; it is that three days' journey to Moriah that is the way of sorrow and of sacrifice. The trial of Faith was the victory of Grace ; from the Mount of Grace Abraham looked forward through twenty centuries, he saw the Day of Grace, and the Son of Grace, and the vision made his heart glad. It is in Abraham that all the past from Adam to Terah is summed up. He is unique in history. Grace became radiant in the father of the faithful and the friend of God. Here the passing pageants of forms find their fitting end ; this man is the summation of an age, and from this time Faith is no longer a wayfarer in the earth. God is the God of Abraham and of Faith ; the forms have become organised into a living body, and the first great stage of development is ended.

The natural tends to, and ends in, the spiritual as psychical ; this spiritual is not physical or carnal ; it is a new living organic creation ; it contains germs and is genetic ; it is not Adam and the physical body ; it is the form of the Lord Christ and a psychical body. This is the strange conception that is involved in Abraham ; he is a new type ; he sums up all past types ; he is greater than them all ; he is the psychic man in germ, which means that in a way the man knows not he is the progenitor of the men, the families, the nations and the kingdoms that exist in germ in his mind. These are the facts ; but how the germs were ingenerated in his Mind and life is a mystery as great as the first mystery, how the Heavens came down to Earth and ingenerated in Adam all that was in him, and all that was revealed in his generations. The Cause of all that is natural is God ; the Cause of all that is psychical and spiritual is God ; the God of Grace is the Cause of all that is gracious ; and germs natural and physical, or germs psychical, with all that they contain, are in reality the wonders of grace ; the mysteries

of being and of becoming. When students ask whence these germs physical and psychical? it is to be assumed that they are not so foolish as to think that they are going to be able to discover what is not revealed, the origin of life; or even how power is translated into life. The Divine Power of Grace is also the Divine Gracious Life; this is what Faith suggests; and, at the same time, there is the hint given that the creature man has his limitations; there is the mother of Ishmael as well as the father; it is the mother earth environment in which the seed grows; it is Egypt, the black earth, and Hagar, the bond-woman, that is the origin of Ishmael. As the Apostle Paul in the Epistle to the Galatians gives an explanation of this allegory, and its meaning, it is not necessary to enter into details. Ishmael is Israel in Egypt and in the Desert under Moses, and that great movement in history is the fulfilment of the germs found in the life of Abraham.

If the thoughts are turned to the generations of Isaac and the question is asked, When were these fulfilled in history; and what do the germinal thoughts mean in Genesis, the student will find that he is face to face with a problem which for intricacy of lines of thought, extension of vision, and intension and depth of meaning, has few, if any, to equal it. Ishmael is a creature of forms; Isaac is Life, and what arises out of Isaac is a living organic spiritual body. The mother, Rebekah, is a moral, free woman; the father is the beloved son of Grace by Faith, and the problem to face is the kind of generations that will arise out of such a union. By faith Isaac waits in hope for the fulfilment of the promises; the time is long and there is no son, no heir. At last, in the fulness of the times there is conception; the womb contains the treasures from heaven; there are twin sons, and in the womb, before they are born, they seem to struggle together. What is the meaning? The answer is that there are two babes, two infants, two men, two families, two nations; in the womb of time, a first-born who ought to possess the Divine Inheritance and loses it; and one who will take his brother's place, attain to it, get the Blessing; and yet, all this story of struggle in womb and life, of birthright and blessing, is a vision, a revelation, a series of passing pageants, a means of education, with an ultimate explanation that can only be understood in the far of future. The fulfilment of the vision is the story of Israel

in the Land of Promise ; the two spirits, as Carnal and Spiritual, can be discerned in Israel ; in the Commonwealth as a moral realm, and in the Kingdom and the Kings, as revealing in forms a Kingdom of Grace in the world.

The student in asking such questions as these and pondering upon the answers received, will not fail to perceive that all these forms, as applied to the generations of Ishmael and Isaac, are applicable to the individual, to the mind of the enquirer. If the responses to Whence ? and When ? are so far-reaching, what is to be expected if the question Why is applied to the generations of Esau ? The student may be inclined to say, Why should God care for such a man or for his generations ? Is he not a profane, carnal, earthly person ? What has his generations been but sons of their father, ever despising the heavenly birthright ; and ever disappointed and angry when the good things are given to others ? What is the spirit of Esau ? What are his pursuits ? What his desires and ambitions ? The carnal earthly spirit ; the pleasures of hunting ; the good things of life, and to attain to greatness, power, wealth, dukedoms and kingdoms. What, then, is he satisfied with his portion ? How could he be so with Grace and Faith in his blood, and Hope of the heavenly promises in his mind ? The conception is not reasonable that a son of God could remain satisfied under such conditions. But why did the Lord of Grace care for Esau, Adam, Edom ? Why ? Is not this the spiritual mystery of the ages ? Is not this the root conception in the revelation of Grace to mankind ? Go to the root of the problem and the reply is that the Lord of Grace came from heaven and brought heaven with Him so that He might save Adam, and Esau ; because, though they may not know it, they are the sons of God. Grace has a claim on them and will redeem and save them, even though they appear to be so earthly and carnal. Is Adam dead, and has the profane Esau perished from the earth ? What questions to ask when every student knows that he has only to enter the chambers of his own mind, and there is Esau the profane, the ambitious, and there by his side is Adam, the earthly, who claims by right of birth, as firstborn, birthright and blessing.

The thoughts are turned to the generations of Jacob, with the questions, What are they ? How are they to be discovered ? Who is their representative ? Whereunto

do they guide men ? Whither will they find an end ? The reason why the generations of Jacob raise so many questions may be explained in this way : they are the last of the genetic germs ; they are limited to psychical forms ; they have pre-vision so far as the Bible is a revelation of Grace ; but there is still a beyond, the germs are there, but it is the beloved Son that is central in the revelation of Grace. The generations of Jacob are his twelve sons ; but the beloved Son, the dreamer of dreams, the interpreter of visions, has no equal. He is the First on earth, the great Worker in the harvest field ; and He is supreme in Heaven ; before Him sun, moon and stars bend in lowly obedience. In the state of humiliation, or in the state of exaltation, He has no equal ; He is the incarnation of gracious love. How are men to be brought to perceive and understand such conceptions ? The reply is strange, yet true, the student will find the germs of the story in that chapter which depicts so vividly the family history of Judah. How did men come to the knowledge of the Kingdom of Grace in history ? About this there is no doubt it was through the Kingdom of Judah and Judaism. If the family life of Judah is so repelling ; almost incredible, is the history of Judah, as a Kingdom, less repugnant to spiritual feeling ? This was the way He travailed in spirit ; in this family He became Incarnate He came to His own people, they rejected Him, doomed Him to death ; put him in a pit, sold Him for a few pieces of money. Who is this gentle humble servant ; this interpreter of dreams ; this exalted ruler over men ; this Divine Providence to save mankind ? In genetic forms they name Him Joseph ; in spiritual realisation He is Jesus Christ, the well-beloved Son of the Heavenly Father. Whereunto and Whither ? the mysteries are in Manasseh and Ephraim, but the vision extends too far for psychical students to apprehend what they mean.

This is a very brief sketch of the natural and spiritual order of development as found in the book of Genesis ; it is very limited ; it is suggestive, and it may be helpful to students who are inclined to enter upon such studies. What has now to be suggested for careful study, is that the student as he advances will discover that Genesis is not only a book that is consecutive in its generations and revelations ; it is a fourfold book containing four series ; and, perhaps, this is the most wonderful aspect in which it can be studied.

Reference has been made to the law of recurrence ; this method of study has been indicated in the natural and in the spiritual worlds ; here it will be applied to the generations in Genesis to show in what way there is not only recurrence, but also concurrent development : 1. It is not necessary to make any comments upon the first series from the Heavens and Earth to Terah ; these are the forms, in a sense physical, they are perceived as objective ; there is a great conception at the end of the series ; the Spirit of God has revealed the Kingdom of Grace in great and precious promises ; the man in whom they dwell is Abraham, the result is FAITH, thus Abraham becomes the father of all the faithful. 2. There is recurrence, and the beginning is with the generations of Noah ; then follows in their order the sons of Noah ; of Shem, of Terah, of Ishmael, and of Isaac ; and the result here is the birth of HOPE. This is the psychical series, it is the revealed gracious Mind of God upon the problem of Salvation ; and in the beloved son of Abraham men find assurance and Hope. 3. Again there is recurrence, the beginning is with Shem, the Name, the Word, the Secret to be revealed and discovered, and now it is the pilgrim way, through Terah, Ishmael, Isaac, Esau and Jacob ; the result is very wonderful ; the Spirit of God has been working in all these generations with a patience inexpressible ; the pilgrims have been in the School of PATIENCE ; it is patience that is the great empiric grace ; and, at the end of the way, the patient Lord of Grace is waiting at the tent door to welcome the pilgrims ; only at this stage of development he is known as Joseph, the beloved son. 4. Again there is recurrence ; this is the mystical and spiritual series ; there is permission to enter within the veil by Faith ; it is Abraham, and the God of Abraham that are seen in the mystic glory of grace, and the way to be followed is through the generations of Ishmael and Isaac, Esau and Jacob, Judah and Joseph ; Divine LOVE has been revealed ; the Lord of Grace and Glory reigns over the earth, bestowing upon men life and the bread of life. The germs of LOVE are to be found in Manasseh and in Ephraim, but they do not count as revelations in Genesis. These series it is to be conceived are concurrent in Faith, Hope and Patience. Why not of Joseph ? Oh, foolish one, why ask the question ? Love is like physiology and function ; Joseph was in Abraham Isaac and Jacob, and they did not know it ; even as the Lord

Jesus Christ is in every believer, his life, his organs, his manifold forms of organs ; the living *Vis Medicatrix* of health and of healing. Here the student can pause and consider what these genetic revelations mean ; the Man has been revealed, but the Man is Jesus Christ ; the Spirit of Christ has been revealed, and the way of the Spirit is by Faith, Hope, Patience and Love. These are fundamental psychological revelations ; they are actually living in their genetic germs ; what follows is that the way of the Spirit requires to be followed. In a true sense only the germs exist ; they have to develop in the womb of time ; they must be born into the world ; and this is virtually the pre-vision seen as the eyes are turned upon the contents of the Bible in their order of development.

The pause in history is a long one ; it is the long interval in Egypt from the death of Joseph to the birth of Moses. This is as the period of gestation, in which there is silence, growth, increase, development. There is a new beginning, a summation of the past, the hour of birth draws near, and what the student may perceive is that in Moses the past is actually summed up. The conception here is peculiar ; it is that Moses lives during the former ages in the great world for forty years ; again, in the patriarchal age in Midian as a shepherd for forty years. This is a conception familiar to Bible students, wherever forty days, or forty years, are stated they are prophetic, they have a mystic meaning ; they are not to be limited to literal days and years. The meaning here is not that they are mystical only, they may also be literal ; the mystical is the region beyond into which the student is invited to enter. It is Moses that is central in this new dispensation of grace ; it is Moses that is chosen to be the doctor and nurse for the delivery of God's firstborn son ; it is Moses the man of faith, poor in spirit ; the man of hope and of sorrowful experiences ; the meek, patient man ; the man with the big heart full of love, with all the knowledge of this world, and of the unseen world, that is called by God to bring Faith to the birth and a safe delivery. This may seem a little fanciful, but it is actually the thought of God because His words are recorded thus : " Israel is My Son, even My firstborn ; and I say unto thee, Let My Son go that he may serve Me ; and if thou refuse to let him go, behold, I will slay thy Son, even thy firstborn." The form of thought here is that Faith is God's firstborn ; that the

firstborn of this world is Unbelief ; that Faith is in bondage to Unbelief ; Faith must be set free and Unbelief must die. It is the concrete, living, firstborn Son, that is the subject of study ; the details are manifold in their forms, they are worthy of careful study in their order ; here the method of the Spirit requires to be applied to the four books of Moses for the purpose of perceiving, and conceiving, this birth that is to set Faith free and to become the death of Unbelief.

Take the Book of Exodus as the book of external forms, the physical, and the teaching of the Spirit of God is that the birth of Faith is a Divine act of Power. It is God that is the Cause ; it is God that carries on the Process ; it is God that reveals His Purpose, and God is seen in mystic symbols in Pillar of Fire and Cloud ; in Water and Bread ; in Joshua and Conflict ; in Sinai and the Law ; and in the Mystical Tabernacle and its Contents. Faith is born on the night of the Passover, and the Exodus. Hope lives on the water of life, changed from bitter to sweet, endowed with healing power ; on living bread from heaven ; and in victory over the enemy Amalek. Patience lives through the wise counsels of able God-fearing men who rule over men as teachers and judges, by faith in God, and the observance of the Divine laws. Love becomes radiant on the mount of worship and communion ; and Love ascends the hill of God, there to receive the Divine law written on the tablets of the heart ; and to see and study the heavenly forms, according to the pattern revealed in the mount of religion and of Divine Worship. This is how Faith is born and lives ; the vision is mystical and wonderful ; the Son is seen standing in the holy place before the Holy of holies, and there is the longing desire to lift the veil and enter in ; but this is not permitted ; the child of Faith is the son of forms, therefore he must learn to wait until the veil is removed ; and in the meantime he can go forth, gaze upon the cloud of glory, and follow the cloud by day and the fire by night, until the forms vanish away and rest is found in the new Jerusalem and the City of God.

The Book of Leviticus may be conceived as the psychology of Mosaism ; this is where Hope is born ; it is where the firstborn son is taught to think true thoughts about the Father in Heaven ; the God of Israel that is enshrined in the Holy of holies. The book opens with this thought that God is within, Moses is without, and the servant hears the

Divine Voice and is instructed to convey messages of instruction and guidance for the people of Israel, the son redeemed from the power of Egypt. Redemption is an accomplished fact, therefore the redeemed may be expected to revere, honour, love and obey the Divine Redeemer. If there is gratitude, affection, love, then those who love will be willing to give their offerings and to express their thanks for the blessings they have received. First the filial spirit, the motive, the gratitude and love, then the givers and their gifts, their sacrifices, will be accepted. It is not everyone that is in a position and condition to draw near to God, therefore the necessity of consecration and preparation; not with offerings that are unsuitable and unworthy, and above all not in a spirit of self-assertion or of self-conceit, of irreverence or of hypocrisy. The God of Grace, the Redeemer of the body and of the Mind, requires this temper of mind in those who draw near to Him in worship. It is clearly realised that this son brought out of Egypt is not what he ought to be, therefore the necessity of the Process of cleansing from sin; purifying the mind and the affections; for curing leprous sores and staunching the unclean issues that come from the polluted heart. For assisting in this process of cleansing from sin there is the high priest, and the Day of Atonement; sacrifices of many kinds; and laws for guidance in the daily life. The Purpose kept in view in all the means of Grace is restoration to health, wholeness, holiness; to the life of joy and feasting, rest and pleasure, happy memories of the past, manifold blessings in this life in Pentecostal blessings, salvation and rejoicing. There is Hope in God the Redeemer; Hope in the anticipation of health and holiness; Hope for the life on earth; and the Hope Divine at the prospect of the great day of Jubilee of perfect spiritual freedom.

The Book of Numbers may be conceived to be the great empiric record of the experiences of Israel, the firstborn son of God, on the journey of life from Horeb, the Mount of God, to the border of the promised Inheritance. Faith has inherited the forms that are of importance for Redemption, for Salvation or preservation, for guidance in the way by order and law; and for religion and worship. Hope has heard the Voice of the Redeemer; has been instructed in the way of cleansing and healing; has been taught the Divine Purpose in Grace in all forms and symbols; and

there has been a pre-vision, a forecast of the future and the blessings that lie in the future. Here the patient Spirit of the Redeemer begins the great work of tutoring, guiding, restraining, punishing and correcting the wayward son, who has inherited far too much of the spirit of his mother and of her people. What was suitable for new-born babe, infant and child, is not what is required by the young man in the school of Moses. If he is going to be prepared for the duties of life, and to act a worthy part, then his training must not be under autocratic, despotic rule, as in Egypt ; being free, he must learn to act as a freeman. The problem is how the youth is to be trained ; the motives that are to govern his actions ; his spirit of affection and obedience ; and the results as seen in an honourable, useful life. The danger here is in placing the ideal too high ; in supposing that the youth really prizes his heritage of Hope and Faith ; and that what may fairly be expected of him is that he will love and obey his teacher, conform to his wishes, and in every way seek to follow patiently in the way prescribed. Here the Cause is not a mystery unrevealed ; it is the Redeemer from Egyptian bondage ; and it is reasonable to think that a redeemed man will be grateful, thankful and willing to give what is possessed, or even life itself, for a thank offering, to the Giver of life, redemption, and all blessings. What the Redeemer begins with is individuality, personality ; it is to number and name and to place in order what has been redeemed. It is to recall the past, Egypt, the Passover and all that is involved in the redeemed life ; it is to place stress upon the presence of God, the Redeemer and His personal guidance by night and day. The Process of education is not ideal ; the youth is very wayward, lustful, capricious, disobedient, jealous, foolish, leprous in mind, full of conceit and self-assertion. The Purpose in view in education is that of fitness to possess the inheritance ; the unfitness is made manifest by fear, cowardice, rebellion, wilful disobedience. What was the result ? The son could not enter in and possess his inheritance ; his doom was the Desert wandering, death and the grave of lusting. The purpose of God, the Redeemer from Egypt, had apparently failed. Moses, as teacher, was not equal to the task given to him ; this firstborn son from Egypt carried in his blood the spirit of the firstborn of Egypt ; he could not enter in through Unbelief. It does appear to be a sad, pitiful record

of life after all the efforts of the Redeemer ; the ministrations of the priest ; the monitions of Moses ; the patient gracious influences of the Spirit of Grace, that death should be the result. But, surely, this is a rash conclusion, Moses may depart, and his scholar die, but God is not dead ; Truth lives in Joshua ; and the Faithful One is still faithful and true, because He lives in Caleb, and in a generation that knew not the bondage of Egypt.

It is in the Book of Deuteronomy that Moses is seen in the greatness of his strength and wisdom as a prophet ; in the tenderness of his compassion and affection as a minister of grace and healing ; as a wise lawgiver, judge, ruler and administrator ; and as a tender, gentle shepherd. The man has the inheritance of the poor, self-sacrificing spirit ; he has the heart to feel the dreadful effects of sin ; and he manifests throughout his life the meek spirit which inherits the earth and all it contains, because he places the earth in its true position ; it is under his feet, and he has been redeemed from its baneful powers. He possessed that divine wisdom that could trace all earthly effects back to the Redeemer, as the Divine Cause ; he was able to trace the manifold processes of the Divine ideas and ideals ; he had studied the Divine Purpose of Grace, and had been privileged to perceive, and study, the heavenly patterns as revealed in the Mount ; and, at the end, he stood upon the top of Pisgah, gazed upon the land of promise in every direction, and lifted up his hands in blessing upon Israel. The glory of heaven rested upon his face ; the Angel of the Covenant shut his eyes in sleep ; he was not, for God had taken him home to rest. It is said that his body was left behind, buried in the earth, but no one knows his place of burial ; perhaps it would be more true to the facts to think that he died not, that he is one of the race of the immortals, and that no matter where men go, they will find Moses, if only they have sufficient spiritual discernment to know his form, his spirit, his thoughts and his actions. The man was superior to all forms ; he was a great psychological student in many ways ; and, as an empiric thinker, legislator, ruler and administrator, it is a question whether this world has ever seen his equal.

The student will be inclined to pause here for the purpose of thinking over the long journey that has ended in Moab by the river Jordan. The God of Creation and of Grace has revealed to men from whence Creation has been

evolved and the Kingdom of Grace developed. The Process of the Kingdom for Salvation in time has been seen. The Divine Purpose of Grace has whispered to the saved the reasons why the Spirit of Grace with Divine Patience has been working for the regeneration of mankind. The student has visited Egypt with Joseph, Jacob, and the children of Israel, and in amazement he is inclined to ask what the story in Genesis means, and if the end is to be Egyptian bondage ? This is how children are supposed to think if they do not see immediate results ; the Children of Israel thought in this childlike way ; the end was come for Israel, and the doom was earthly servitude. The man arose who could not accept such a conception of the failure of the Divine Purpose ; and he was continually asking, How it could possibly be true that the Israel of God could be swallowed up by idolatrous earthly Egypt ? His problems were : How would God redeem Israel ? How would God make Israel a consecrated nation ? How would God bring Israel into the promised inheritance ; and, if men knew the thoughts of Moses, they might suppose that he had begun to ask, How through all these troubles in life, all these wanderings, and all these sacrifices and sufferings, the weary pilgrims were to reach an abiding place of rest in the grace, mercy and love of God. If Moses and Mosaism failed, then Who will be the Captain of Salvation ? Who will be the Guide in the future ? Who will be the Conqueror to overthrow the enemies of God and Israel and give them victory and the possession of their inheritance ?

The answers to these questions are known ; the Captain will come forth out of the Tabernacle. The Guide will go before them even through the river of death ; and a greater Captain and Conqueror than Joshua will give to Israel victory over their enemies and possession of the promised inheritance. Who the Captain is will be discovered by accompanying Joshua to inspect the walls of Jericho ; there He stands with His drawn sword, and when challenged as to the side on which He is going to fight, His reply is that He has taken command ; that Joshua is His deputy ; and that this Captain is the same Person as appeared to Moses at the Burning Bush. The Captain and Conqueror is the " I Am that I Am ; " the Wrestler with Jacob ; the Fear of Isaac ; the Friend of Abraham ; the ever-living Christ.

What does the Book of Judges mean as a link in the

history of psychical development ? It is a strange study ; it is moral psychology, and the forms are physical disease, disorder, derangement and death. Is it science ? Can it be placed under scientific forms ? A Christian scientific doctor would say without hesitation, it is not pure science, as divine order and law ; it is what I am very familiar with, but it is named **PATHOLOGY** ; it is, the conflict of disease with health in the human body, in the Mind, and in the Moral nature, ever kept in view in the eyes and the Mind of the healer of disease. The forms in the Book of Judges are very interesting and useful ; but here, as the study is psychical, special attention is required to this form of teaching. The cause is found here in the literal fact of human depravity ; it is sin that is at the root of this tree of life, so beautiful and wonderful ; and no matter what men may think, say, or do, unless they recognise this fact, it is simply impossible for them to get a true conception of the Process of disease and sin in history ; the Purpose of God in Christ ; and what means have been used to make known what disease means and how it can be remedied. The Creator and Redeemer is the Healer ; the patient is man, any man, every man ; and at the root of his being there is evil, through sin, and this may be summed up in self-complaisance, carelessness, lusting, possessing, loving, serving, bowing down before idols, such as the Baal of power, or the Ashtarothe of pleasure. Man is not natural, that is to say, according to Nature ; that is where wise men too often make a mistake ; there are earthly disease germs in his constitution ; and when the environment is favourable they develop terribly. This is what is meant by the Mesopotamian subjection ; let men go back as far as history can guide them and there is the disease. The Healer is in Faith, Abraham and Othniel. The Spirit of the Lord comes upon the Judges that heal, and they become deliverers and rulers. The story goes on to tell how the disease came into the blood through the children of Lot, Moab and Ammon, and how the Lord raised up Ehud, that fearless surgeon who stabbed and killed the disease with his dagger. When disease breaks out again it is found in a new form ; it is of a Canaanitish-Syrian kind ; it is the old perversion of the spirit that is so virulent ; and here appears upon the scene the woman as doctor ; the one who gets nearest the fountains of life and being. She is prophetess and faith healer ; in her Faith and Hope she is invincible ;

and she moves men to noble efforts. What is historically beautiful, delightful, about this kind of doctor is that she is brave at her work, and when it is accomplished she breaks forth into a song of praise and thanksgiving. This is a truth that arises in history before the days of Deborah ; it is found in Miriam in the song of salvation ; in Hannah, in Elizabeth and in Mary. The next form of disease is a deep-rooted one ; it is signified in the hosts of Midian, and of that most ancient enemy to all that is good, Amalek of the corrupted heart and Mind. Here the doctor is known by the name of Gideon, and the student will find it to be a profitable study to follow the means used in this case to destroy the swarming bacilli that threatened the life of Israel. The cure is not by power, or skill ; it is by a specially selected medicine ; it is by the light of truth and the sword of the Spirit of the Lord. Strange medicine men will say for such a disease, but if the germs of evil cannot stand the light of truth, or the pure water of life, can any doctor suggest a better remedy ? As doctors know to-day, this is like the open air treatment for consumption and similar forms of disease ; it means sanitation, harmony with environment, the prevention of disease, and the pure life in a pure heart. The next form of disease is a critical one ; it is brought on by a fulness of blood in the system, a determination of blood to the head ; a false feeling of superabundant energy and conceit ; a superiority of knowledge in one who does not know his business ; and the result is schism, civil war, and a general derangement of the constitution. Here the remedy is applied by a certain woman ; she dropped a stone upon the head of this self-asserting doctor who could not heal disease ; and it is said that he so felt the shame of having his end hastened by a woman that he committed suicide. This is where brief records are given of many forms of disease and of two doctors considered worthy of honourable mention ; but the attention is fixed upon the idol forms of disease, arising in Babylonia, Syria, Sidon, Moab, Ammon and Philistia. They revelled in the forms of disease they nourished ; and when these gods treated them as their subjects, then they complained. This is the way of ignorance in bodily disease, mental disorder and derangement of soul ; the gods laugh at their silly devotees ; accept their gifts and make them miserable, insane, and full of pain and corruption. As will be seen in reference to the story, the cause of disease was the

right of inheritance ; it was a family feud ; it goes far back to Moses and to Abraham ; indeed, it is supposed that it existed in Babylonia, and that Lot brought the germs of it with him out of that land. There is a supposition that it can be traced back to Cain in his dealings with Abel ; and it may even be true that the germ of the disease came out of Eden with Adam. This disease is said to be greed, covetousness, or moral depravity ; as doctors know, this is an incurable disease ; it is leprosy, or cancer of the soul and body, it corrupts all that it touches, and until this day there is no moral or physical remedy known that will cure the disease. The remedy suggested is a very strange one ; it shows very clearly that doctor Jephthah fully realised how critical, terrible, the disease really was ; he was helpless, the Lord alone could cure, and that was why that strange inexplicable vow was vowed to God on that day when His patient was hovering over the bridge that leads to death. It is the story of Abraham and Isaac in a new form ; it is the awful mystery of the innocent devoted life given as a sacrifice to save a helpless sinner. This is something like the form of the story ; it is not everyone who will be able to understand it ; those who have passed through similar experiences, mothers and fathers, may discern the mystery behind the forms ; it goes very deep into human souls, therefore it is well not to enter into details, but rather to rejoice and be glad in this thought, that all such forms have been perfected in the One perfect, sinless sacrifice that takes away sin. The next disease is a desperate one ; it is age long—forty years—and it is so chronic that it has become constitutional. What can it be ? It is named Philistinism, secularism, naturalism, materialism ; it is something like that strange case receiving the attention of London doctors ; it is ossification of the organs, of the muscles, so that the very power of movement is lost. Here a new method of cure is made known ; the Spirit of the Lord, as prophetic, is not sufficient, a special Messenger has to be sent from Heaven to a woman prepared to receive the message, and it is nothing less than this : She is to become the mother of the doctor of a new dispensation ; of a consecrated son, devoted from his birth to the sacred art of healing. They named this child Samson, or the Sun ; the Spirit of the Lord moved him, and he began the work for which he was born, the healing of that terrible disease with which Israel was afflicted. The peculiarity of this disease

and how it is remedied is made known in this way ; the doctor has to go where the patient is, to become familiar with the disease. Here again familiar facts bearing upon this story are known to medical men ; they operate, as for diphtheria, and they die of the disease ; they try to cure this sleeping sickness and they receive the germs of the terrible disease ; they try to cure by desperate remedies, X-Rays and Radium, and they are the sacrifices offered upon the altar dedicated to the god of healing. This is something like how doctor Samson carried on his work ; he was not a true, perfect, moral, gracious man, thus what took place is not so very strange ; the Delilah of the carnal and the sensuous, betrayed him into the hands of his enemies. They put out his eyes, laughed at his healing power, and set him to work, a poor desecrated man, grinding, ever grinding the memories of the past, and wondering when the day of judgment would come. There is the heroic in Samson ; it was a great soul that said " Let me die with the Philistines." It is as if a doctor said these demons are my enemies, but if my death brings about their death, it is well, I will not have lived in vain and humanity ought not to grudge me a vote of thanks for my service. Of course the student will have no difficulty here in looking beyond Samson, to the Sun of Righteousness, the Divine Healer ; what Samson could not do, as a fallen moral man, was done by the Lord Jesus Christ, the perfect man and Son of God. What follows the story of Samson may be summed up in the thought, incurable disease and disintegration of the physical organs ; want of sanity ; demoralisation and the perversion of grace, worship, kinship and friendship. It is anarchy and destruction ; the man is a wreck ; society is unsafe ; there is no State ; in plain words this is death ; let the face be covered ; draw down the blinds ; the end has come.

The student will be excused if, as if startled by these thoughts, he exclaims dead ! Is the man dead ; and is the Commonwealth of Israel dead ? The forms are there ; the ideal has been seen ; the ravages of disease in its many forms have been traced ; the body is there, and it is dead. What is it that is dead ? It is the psychical moral forms ; this is the awful fact once more, that the moral, the fallen, the sinful, cannot be brought to life again by all the intellectualism and moralism that is to be found on the earth. But this is not a place to give way to despair ; the

Lord of Grace is not dead ; in fact, if the student will open his eyes he will see that in the midst of disease and death a new life had germinated ; a new beginning had come before death took place in Israel. This is what the Book of Ruth means ; it is a parable of the germination of Grace, as a development. Grace lived long before the moral nature died ; this is a strange story of predestination, pre-vision and provision. - Out of famine, migration, sojourning, marriages and deaths, there is resurrection ; sorrow is turned into joy ; the waters of Marah are made sweet ; and the water of life finds a new channel in which it can carry the blessings of Grace to the race of mankind. The story is well known, the beautiful, faithful, devoted Ruth became the wife of Boaz, and the ancestress of King David.

Grace, the Divine *Vis Medicatrix*, worked mightily in the Judges, but there was no judge, no moral ruler, found able to heal the sicknesses and the sorrows of Israel, and to govern them according to the Divine Moral law. The proof is conclusive, let judges and rulers recognise this truth, the Man able to heal, bless, and rule over mankind must be a perfect Man in moral perfection, and if no such man is to be found, then truly the healing art may be abandoned, and the rulers over men may give up their work in despair. It is just at this point that the introduction comes to the gracious Hannah ; she realised the position ; she went to the God of Grace, she wept and prayed, crying " Give unto thine handmaid a man-child, then I will give Him unto the Lord all the days of His life." The whole story of Samuel is ingeminated in these words ; it is the living woman that cries for a living son, and her prayer is answered. Think upon this fact, it took all these centuries for mankind to discover that a perfect moral man was required to heal and rule over moral man ; and it was a woman that discerned the truth that no such man could come into the earth unless the God of Grace in His mercy and pity would give to men this unspeakable gift. The gift came ; the mother in her joy burst forth into a song of praise ; the child was consecrated to the Divine Service of grace in the Tabernacle of Grace ; and there he heard the words of grace, blessing and judgment. The Process of the life of Samuel is easily followed, he is the consecrated one ; the seer ; the prophet, priest, and judge over Israel. He was rejected by Israel as ruler ; they would have a king like other nations ; but he

continued for an age to act as the prophet, teacher and priest. This is the Divine Purpose, in this sense, Samuel is the fitting form to study so that true ideas may be obtained of what the perfect prophet, priest and king will be. The end of the pageant is Samuel serving Israel ; and Saul upon the throne as the choice of the people.

Saul, in a sense, is king, by divine grace, called by God, endowed with His Spirit and consecrated to be the king and captain over Israel. The Process of his kingship is a sad story ; it is disobedience, duplicity, jealousy, ambition, failure. The purpose of his life was a failure, and the end was suicide ; a miserable king, like many kings in history ; a king deserted by the God of Grace ; a king who, in his straits, because the God of Grace will not hear his cry, consults a witch and hopes to get into communication with the spirit unseen. A carnal king reigning over an earthly carnal people, in a Kingdom of Grace, is a conception so incongruous, that men would hardly believe that this could be true unless the evidence was conclusive.

There is a change ; David is called to the throne after many adventures. His call and consecration by Samuel are fully explained ; he is the man chosen by God to succeed Saul. This is the Will of God ; the Kingdom of Grace upon this plane of development is in Judah. The Process of his history is from following the sheep in Bethlehem, to becoming the shepherd of Israel. The Purpose of God is to permit a great pageant to pass before the eyes of men, that they may see, perceive and conceive, by visible forms, in what way the God of Grace is going to overthrow His enemies, and after an age of manifold troubles, trials and wars, shew to the world a kingdom of grace and peace governed by a king of peace.

Again there is a change, the prince of peace has attained to the throne of peace. His vision of peace is summed up in his prayer for wisdom ; in the Temple of the God of Grace ; in his palace, wealth and power. He is the far-famed, long-hoped for king of the race of Shem ; and at last men begin to think the Kingdom of God is upon the earth. The Process of disillusion is very painful ; the man is a king like other kings ; beneath the gilt and the glitter of gold there is cold iron ; beneath the fine garments there are symptoms of leprosy ; beneath the culture and art there are sensuous conceptions, and sensual conditions not to be expressed ;

and the worship of the God of Grace is given up for the Baal worship of power, and the Ashtaroth of pleasure. The Purpose of God begins to be seen ; this was never meant to be a real Kingdom of Grace ; it was an exhibition for men to study that they might find new ideas and ideals. What is the end ? Death, division, schism, hatred, war, the passing of the pageant, and the end, the captivity in Babylon. This is the vision of the generations of Isaac ; they have been useful in their place and time ; but it is the old story, out of the earthly only the earthly can be expected ; out of the sensuous and the natural, men cannot expect the spiritual. From Ishmael to Isaac, in their generations, there is a most valuable revelation of the Mind of God ; and surely it would be unwise to despise the patterns of the things in heaven, if men did not know, in any sense, the forms required to give them visual expression.

Here the student will pause, rise up and look back upon the way that has been followed. The revelation is very wonderful, very complex, and yet the Methods of Christ, and of the Spirit, have thrown light upon the way. The natural plane of development has been sketched from Adam to Rome. The natural-spiritual pilgrimage has been followed from Babel, Ur and Abraham, back to Babylon. The Israel after the flesh is dead. Faith has received the promises and, in a sense, seen them fulfilled. Hope has cherished her visions and seen them in full blossom. The deadly frost has fallen upon them in the night, and now she sits by the streams of Babylon, cast down in spirit, weeping in sorrow, remembering Zion. Her hopes have failed, and there is no fruit ; the roses have bloomed only to die. This is where the painter and poet will find forms full of interest ; this sweet Hope, known to artists, is in a sad plight ; her beautiful garments are gone, and she is clothed in sackcloth. Is the God of Hope dead that she is so disconsolate ? Poor Hope cannot tell what has happened ; all that she knows is that it is night and darkness, and there is not a star to be seen in the heavens. It is here that Faith continues to see beyond the far off hills ; there is light on the horizon, and surely another and a brighter day will come. It is the night of Egypt repeated in another form ; therefore, the new day will bring new visions, a Restoration, and a better kingdom. Where is Love in this crisis ? Poor soul, she is everywhere ministering grace and blessing to all who are in sorrow and

suffering ; what can she do but suffer with them ; in all their afflictions she is afflicted ; and it is her presence that brings to them the balm of soothing and comfort. Surely there is another grace, an angel from heaven, that consorts with the three radiant sisters in their hours of sorrow. There is, but artists have failed to see her blessed face ; they do not like her dark garments ; they say she is not beautiful ; that her feet are soiled with the dust upon the highway she has had to travel. Who is she ? None other than the meek, gentle Patience ; those who know whisper to one another that she is the best friend of man on earth ; and they even suggest that the Holy Spirit of Grace is enshrined in her form. That this is highly probable the mystic thinkers who see visions of God and Heaven are inclined to believe, because they say that they know this is the way of the Spirit. Patience is retiring, kind, good and generous toward her sister graces ; she exalts them, revealing their beauties ; and all the time she is the very spirit of their spirits, the heart of their hearts, the soul of their souls. It may not be very easy to perceive all that this means ; and certainly it will not be easy for men to believe that she is the true genius of the race of mankind. What the voice of development is now saying to the student is this : Consider the generations of Esau ; try to conceive from whence they come ; the process of their development ; the purposes of God in Grace for their Salvation, and see whether the meek, gentle Patience has had anything to do with their history.

The Captivity and Babylon is an end ; but strange to say, when this end is come the student is asked to lift up his head and to look backward over the history of mankind, of the race of Adam, Esau, Edom, the whole earth. The vision is magnificent, what vision can compare with it ; the books of the Chronicles are the summation of all the past. Here psychology enters upon a new phase ; the period of concrete pageant forms is past ; there is a great synthesis ; men, their names, words, are now abstract concentrations of many ideas, and it is gentle Patience that is the teacher of all those who enter this marvellous school, this university of humanity. What Patience says to all her students is that they must take the trouble to think what names mean ; what events represent ; what processes of movements tend to reveal ; what involved purposes must, in the nature of things, pre-suppose ; and, if all that takes place in history is per-

mitted and over-ruled for a definite end, the revelation of Divine Grace for the salvation of mankind, then the course of study is full of value ; it means the making of a man in the image of God from a baby form that at the beginning seems to be more akin to the lower creatures than to the angels. What the gentle Patience suggests here is that the student will do well to sit at her feet, as she throws light upon the highway of the past ; if the student will do this then the result will be preparation to advance to consider the future and the new forms of development of the Kingdom of Grace in the world. What Patience says to the student at this stage of development is this : conceive the thought that the generations of Esau are a summation of the past, of the natural, as spiritual, in all their forms ; and that there is a new movement forward into the Persian world, into Israel as related to Persia, to Edom, to the soul of mankind, to the attainments of wise men, to the widest experiences of life, and to a love song, that expresses the mystic spirit at the heart of all that is best in humanity.

If this is understood a very few words will explain what the books from I. Chronicles to the Song of Solomon represent ; they are history as related to the past in all the stages of development from Adam to the Captivity, to the proclamation of Cyrus, the King of Persia, to rebuild the House of God in Jerusalem. The forms are all there ; it is the dawn of a new age ; the king that rules over " all the kingdoms of the earth " has decreed that the Temple of God shall be restored. It has to be remembered here that this series of books are of spiritual forms ; they are a new Genesis of a far-reaching kind ; and it is out of these forms that all the future spiritual revelations arise. The Books of Chronicles represent the history of the past. The Book of Ezra that of Restoration, Consecration and Possession. The Book of Nehemiah the city, its walls, and the rebuilding of what had been cast down. The Book of Esther, the Spirit of God in Providence permitting the scheming of evil men in the world for the extinction of the people of God in their helpless condition, with this result, God's people are saved and reign as princes in the earth, and evil-doers are doomed to destruction. The Book of Job is the contribution of the intellectual conceptions of men to the deep problems of truth and error, good and evil ; and here a perfect man is found who justifies the ways of God with men ; not a perfect

moral man, but an intellectual genius of the first order who actually thinks true thoughts about God. The Book of Psalms is the pilgrims' hymnal expressing all the hopes and fears, sorrows and troubles, faiths and doubts, the aspirations and inspirations that surround the Kingdom of Grace, and the members of that Kingdom, in their earthly journey. The Book of Proverbs personifies the Divine Wisdom ; and Ecclesiastes is a record of the strange experiences of a man who found sorrow, trouble, vanity, and vexation of spirit in all that is earthly. The great truth the preacher discovered was that to fear God and keep His Commandments is of supreme importance ; it is this that constitutes the whole, the perfect man. It will be seen that the range of the Beatitudes are expressed under these forms ; and, the spiritual student will try to discover the harmony of the music. What may not be so easily discerned is that the generations in Genesis from the Heavens and Earth to Terah synchronise with these books. The Chronicles is a new edition of the generations of the Heavens and the Earth. The Book of Ezra reveals a new man, a new race, a new altar of consecration ; a type of man more like Enoch than Adam. The Book of Nehemiah assumes the fact that a devastating flood of war had brought destruction to the land of Israel, and that there was the taking possession again of the inheritance. The Book of Esther is a world-wide representation of evil and its consequences, and in what way the people of God enter into possession of their inheritance and are filled with the blessings of God. The Book of Job is a great exposition of Shem, the Name, the Mercy and the Grace of God to those who suffer. The Book of Psalms is the story of Terah, Abraham, Nahor, Lot and all pilgrim families. Abraham is Faith, and Faith is Divine Wisdom. Isaac is the obedient son who lives in the fear of God ; obeys His Will, and thus in a true sense he is a perfect, whole, holy man of God.

What the student will be inclined to say when he perceives all these harmonies in the order of development is that there is more here than analogy ; there is spiritual identity ; it is the same Spirit that is the Cause of this mystical harmony and unity. Turning to the next stage of development, from Isaiah to Obadiah, he will say, How wonderful ; here is the recurrence as found in Genesis under new forms. Isaiah is another Noah ; the awful flood is

threatening Israel, and they behave as did the people in the days of Noah. The flood of destruction comes with the Captivity, and the theme of Isaiah is that of Salvation to mankind by the coming of the King and His Kingdom ; by judgments upon the nations ; and by the coming of the King of Sorrows and of Sacrifice. To Jeremiah it was given to see that in the new age there would be more than restoration ; there would be a new covenant, a new way of writing laws in the hearts of men ; and a kind of knowledge that would surpass the knowledge possessed by all the nations arising out of the Sons of Noah. To Ezekiel it was given to reveal to men the very symbol forms of the Divine Spirit ; in the Name there is life from the dead, and a river of life, grace, and blessing that flows out from Jerusalem to the ends of the earth. This restoration transcends that of Nehemiah ; it is the City of Grace and the Name it is known by is that "The Lord is there." The Book of Daniel is another story about residence in Babylon ; there is another Call from God ; there is a great pilgrimage before which that of Terah and Abraham is as a family to an empire. The vision is Babylon, Persia, Greece, Rome, and what follows is the kingdom and empire of Messiah. The Book of Hosea is the story of Divine Grace and Mercy ; it is a revelation of pity, patience and love ; it links that Israel child redeemed from Egypt with the child Ephraim ; and it is Ephraim that discovers at last the utter folly of having to do with idols that are false, cruel and merciless. The Book of Joel reveals to men a man who is like God ; there is another in the story, "the Lord your God." He will come, His people will not be ashamed of Him when He comes ; and after that coming there will come the Spirit of Grace, a wonderful day of dreams and visions ; of judgments and of deliverance ; of in-dwelling, cleansing and blessing. The Book of Amos leads the student into the realm of Grace ; and the vision is the wayfarer, the burden bearer, the faithful teacher and the final restoration to the land of the promises of God. The Book of Obadiah, the servant of God, deals with Esau, and Edom, and their record in history. The inheritance is possessed by Israel ; and the saviours, the men like the Saviour, become the judges in the Kingdom of the Lord.

There is recurrence and the thoughts turn to the parallel forms of thought that may be discerned in the generations of Shem to Jacob. This is the empiric division ; it is occupied

with the Name and what the Name means ; what men ought to do to apprehend what the Name contains ; in what way redemption comes through the Name ; what a wrestling of the spirit there must be to realise the Name so that there may come the joy of salvation ; what a conflict with the powers of this world must come before the day of victory and the song of salvation and restoration ; what the end will be when the Son of love is come ; and the dreams and visions explained, the evil influences of men neutralised, and the world changed into a House of God. This is something like the line of thought in the Generations ; and it will be found that a similar line of development can be traced in the prophets from Jonah to Haggai. The very purpose of Jonah's mission to Nineveh is the revelation of the Name ; and Jonah confesses that he possessed this knowledge : " I knew that Thou art a gracious God and merciful, slow to anger and of great kindness, and repentest Thee of the evil." The prophet Micah, the humble one, says that there is no God like the Lord to pardon sin, to delight in mercy, to have compassion ; to cast sins into the depths of the sea ; the faithful God performing the truth given to Jacob, and the mercy promised to Abraham. The prophet Nahum, taught by the Spirit, looks upon Israel and Nineveh ; to the former manifold blessings, glad tidings and peace ; but to the bloody city, and to all who delight in cruelty and war, there is the doom of disaster, scattering and disease. The prophet Habakkuk, the wrestler and prevailer, repeats the story of Jacob in the generations of Isaac ; it is another threatened conflict at the brook Jabbok, the wrestling with the angel, and the victory as recorded in the Name, Israel. The prophet Zephaniah, the revealer of what is secret, is in the midst of the nations that are animated by the spirit of Esau, of Adam, of the first born ; they are doomed, but the daughter of Zion, the redeemed from the evil powers will sing, and rejoice ; the King of Israel is in the midst, and the days of evil are past. The prophet Haggai perceives that Israel has failed to realise the truth that the Name, and the House of God, are intimately related ; that there is no true prosperity apart from the fear of God ; the recognition of His continual feast of grace, mercy and love in spiritual truth ; and living in harmony with the Mind and Will of God. The forms used express the existing relations of estrangement, selfishness, self-seeking ; the state of sinful uncleanness ; therefore, no

blessing no prosperity. What is the Lord's remedy ? It is revolutions, the downfall of kingdoms ; the revelation of the servant, the son, the sign, the chosen one. The message through Zechariah is an appeal to the past, to memory, to what has been revealed of the Grace and mercy of God. There is personified the Angel of the Lord, Satan, and the earthly degraded priest. The Angel alone can save and cleanse from sin. This Angel brings to Israel salvation and joy ; He is sold for thirty pieces of silver, betrayed to death, wounded in the house of His friends, put to death, raised to the life eternal and to the Kingdom that shall include all nations. The prophet Malachi is on the outlook, as the messenger, ready to carry the message of repentance unto life and the blessing of peace to mankind. The day of doom for Edom, Adam, the firstborn, is at hand ; the first rays of the new day are breaking upon the tops of the mountains, the Sun of Righteousness will rise very soon, therefore let men watch for the coming of the forerunner, and for the King.

This brief glance at the revelations of the prophets from Jonah to Malachi are full of interest ; the Old Testament is closed ; there is expectation, and men wait impatiently looking for the coming King of the family of David, who is going to save Israel and Judah from earthly enemies ; who will set up His Kingdom in Jerusalem, and subdue all nations to a universal empire after the pattern of David, Solomon, or Rome. That this was the Jewish idea cannot be questioned ; it is found in the Gospels ; it is the conscious aspiration of the disciples and of the people. Here the student will pause and consider if such an expectation was reasonable ; is it what Revelation in the Old Testament points forward to as the consummation of the Purpose of God, in patriarchs, Moses and the prophets. The lines of thought followed suggest for consideration that the generations of Esau are at an end ; the recurrent generations have been fulfilled to the third, the empiric development ; and that what must follow are the mystical generations as foreshadowed in Abraham, Isaac, Jacob, and Joseph. Faith has been manifested in Ishmael in the Desert. Hope has carried moral and Grace ideals into the hearts of men. Patience has under the most difficult conditions carried humanity forward to great empiric conceptions which have not been realised. What further revelations ought men

to be looking for that are not fulfilled? What germs remain undeveloped? Is an empiric psychology the end of this science; or is there still another, a fuller, a more wonderful revelation yet to come? Is it so that science demands a further revelation; that the empiric is fruitless; it may reveal purpose; but what about fruition? Faith is good; Hope is charming; but Patience and enquiry, and ever being on the pilgrim way is very tiresome. Is there no end to the way? Where is the golden city of Love? Where is the river of life? Where is that land where there is no war, sin, sorrow, disease and death? Science has a right to ask these questions; or, it will be justified in saying that the revelation has failed. The end of the journey has been repeated in many forms; it has been developed in every realm of thought, and yet some men say there is no mystical realm; there is no four-square city; there is no fourth dimension world; there is no realm of grace as apart from a moral realm; it is the natural, or the natural-spiritual, that is supreme, and all this talk about a fourth mystical universe is as moonshine. Is it so? Here Science steps into the area of thought with no faltering step, and says, No fourth dimension world! Then how account for electricity, magnetism and ether? How explain the mysterious operations of physiology? How account for the subtle perceptions of the spirit that are spiritual? How find any explanation of the memory, semi-consciousness, sanity? How understand all that is involved in conditions and relations of thought? How interpret moral intuitions, the sense of right and wrong, good and evil, order and disorder, law and lawlessness, a cosmos and a chaos? How comprehend what Grace means unless it is the Revelation from Heaven of Divine forgiveness and Love? Or how suffering and sacrifice, justice and mercy, are to be understood by those who suffer and are judged, or by those who find mercy through a Divine Sacrifice. Science is very courageous and most sane; it does not ask for what cannot be explained; it simply says the machine is there, it is Divine, sane, reasonable in all its relations; the tree is there, I believe in the germ, but in every way I am invited to enquire into the processes of organisation, development, the manifold relations of living forms, the purposes that are so wonderful, admirable, adaptable, divinely wise. Is it reasonable to suppose that this can satisfy me when the whole procedure

leads me to expect fruit, and seeds bearing seeds in their generations ?

Is it premature to introduce science into the arena of thought ? Surely not, what has the Process of Study been but to find ideas for science ? What the patient pursuit after truth but to bring to science general conceptions most valuable and reliable ? Would it be reasonable to say to Science, Please defer further enquiries ; wait till Love, radiant in beauty, appears upon the scene, and then you will be satisfied, and not have all this trouble about related conditions and forms of development. Thank you very much would be the answer of Science, but you have failed to understand what true science means. Science is more than Faith, Hope and Patience ; Science is inspired to enquire into all realms of truth ; but above all to find an entrance into the palace of the King ; to measure the four-square city ; to find out the length, width, depth, and capacity of the river of life ; and to enjoy the fruits that grow upon the trees on the banks of the river of life. Science says, I am inspired to enquire into the Faith that was found in Abraham and to find the fulfilment of the promises ; to study the Hope incarnate in Isaac, and to find out what it means ; to follow Patience in the footsteps of Jacob and thus get to comprehend the Divine Promises ; and, if I am led to see Love in strange guises, in a shepherd lad, in a slave in a dungeon, in a prince ruling over the world, then what I am in duty bound to study is why Love should become incarnate in such forms ; and, if the results, the ends, are commensurate with the services rendered. If, as has been done, the problems that relate to Faith, Hope, Patience, and Love, are referred to Moses ; to Joshua and the Judges ; to Samuel, Saul, David and Solomon ; if there is an appeal to Ishmael, Isaac, Esau and Jacob, in their generations ; and they all agree that Divine Love, as Grace, must become Incarnate in the world, Is it not reasonable for Science to ask if the promises have been fulfilled ; if the types of mankind have been realised ; if the patience of pilgrims, and students, have been rewarded ; and if there is any evidence to show, to prove, that living men actually witnessed this Incarnation of Love ?

The point reached here is that of the Incarnation of Jesus Christ, the Son of God, the Saviour, as recorded in the Gospel of Matthew. This is the Gospel of Faith, that

is to say, He fulfils the promises given to Abraham. His descent from Abraham through Judah and David is made known ; He is the Heir to Throne and Kingdom ; He is Lawgiver, Healer, and the Founder of the Kingdoms of Grace and Love. He is the Servant, the Sufferer, the Sacrifice for Sin. He conquers sin by perfect obedience to the Will of God ; and He tramples death under His feet in His resurrection. He is Heaven Incarnate ; the Son of God. His life is a Process of giving spiritual ideas to men about God and His Will for Salvation. The Purpose of His Life, death and resurrection are well known ; it was not to set up a carnal earthly Kingdom but a Kingdom of truth and righteousness ; to conquer sin, destroy death, and to reveal the Kingdom to all believers. The Gospel of Mark begins with this thought : Jesus Christ is the Son of God. Following in the order of Moses, He is the Divine Healer, the Priest, the Intercessor, and the Sacrifice. His Sonship can be recognised by His filial love and obedience ; He cleanses leprous men and unclean souls ; He saves all who come to God by Him, and He sends forth His servants to carry His Gospel of Salvation to men. It is thus that Hope was realised in history ; this Man was the Son of God with Divine Power ; He was the Healer to destroy disease and to restore health of body, mind and soul. The Gospel of Luke synchronises with the Book of Numbers, and with the generations of Esau ; it is the Gospel of Grace for mankind ; and the lineage of Jesus is traced from God through Adam, Abraham, and David. It is Gabriel, the angel of Patience, who specially conveys to mankind, through Elizabeth and Mary, the news of the coming of the forerunner and of the King and the Kingdom. The Kingdoms of this world are seen in their glory, as found in Rome, the kingdoms under Rome, and under the high priest of Israel. There is the Process of His life, as seen in the unconscious Babe ; the semi-conscious, perceiving, enquiring Child ; the Man at His daily task of labour ; the baptism under John ; the temptation in the Desert for forty days ; the ministry, the calling of the disciples, and through them the setting up of the visible kingdom of Grace on the earth. There are the miracles of healing, the parables of wisdom, the service of sorrow, the betrayal, death and resurrection. There are the incidents after the resurrection ; and all these reveal to men in what way the patient Spirit of God was Incarnate in the

Man; and how through the Eternal Spirit, He offered Himself as the one true Sacrifice for Sin and was accepted by God as proved by His resurrection from the dead. This Gospel is for mankind, for all who have Faith in Christ, Hope to be pardoned, saved, redeemed; and with a patient spirit follow Him as his disciples.

The Gospel of John is the Gospel of the Heavenly Grace, of Truth and Life, of Light and Love. This is where the mystical students love to dwell; and this is where they delight to follow in the Lord's footsteps. The Process of the revelation of gracious Love is in the home and at the marriage feast; in the silent thoughtful soul and in those who thirst for living water; in healing the sick, the paralysed and the blind; and in giving to the hungry the bread of life. The Purpose of the life of Love is Communion, the law of love; the promise of the Comforter, the Spirit of Truth; it is how far Love can go as Servant and Sacrifice; and how Love dies for, and cares for, those who are loved. Love never fails; Love cannot die. Love is God and God is Love. This is something like the Revelation in the Gospels, the glad tidings to all men. This is the fulfilment of all the past in the Son of God and Son of Man. All the Gospels are conceived to be in this mystical division of the empiric development of Grace. The Lord of gracious Love speaks to men through the disciple of love, and his testimony is that the Gospel was "written that ye might believe that Jesus is the Christ, the Son of God and that believing ye might have life through His Name."

The stage of development now reached is of great importance; it is really an end, a fulfilment, a consummation of all the past as summed up in the Bible. The perfect Man and Son of God; the Prophet, Priest, Ruler and Saviour of mankind, by Sacrifice, has been seen, heard, touched, loved, trusted and obeyed by disciples and followers. He is their King; they are in His Kingdom; it is Heavenly and Earthly; that it exists cannot be doubted, the members of it are credible witnesses. To suppose that this revelation, Incarnation, summation, is a cunningly devised scheme wrought out by disciples is out of the question; there is no proof that they knew such an order of development existed; the disciples were only children in the school of psychology; they perceived the forms in history; they saw the forms in Jesus and conceived ideas

about His Mission and Kingdom ; but not until after the Resurrection and Pentecost did they realise what a great event had taken place, and that they were chosen to be the witnesses to mankind. There are two marvellous results to be noticed ; God the Father by patriarchs and prophets had through the Holy Spirit revealed and developed this Divine Purpose of Grace for the Salvation of mankind ; and the Son of God, Jesus Christ our Lord, the perfect Man, had lived not only the Moral life in harmony with Divine Law ; He had brought with Him, carried in His soul, and translated into earthly forms, the Kingdom of Grace and of Sacrifice. That any one, who really understands what these conceptions mean, can reach any other conclusion than this, that Jesus Christ is perfect Man and perfect Son of God in Grace and Truth, seems incomprehensible. The scientific evidence is of the highest value ; and mere empirical explanations or imaginative theories are valueless. The facts, as traced by psychology, take this form : this Man was the mighty Power of God ; the electro-magnetic forces of the universe were at His service, within His Own Kingdom ; the Potency of Life was His, and the mysteries of Physiology were at His command. Because He was the Healer He could renew and restore life ; and all these in all the realms, physical, psychical, moral and spiritual. The forty days' sojourn upon the earth after the Resurrection was the period of confirmation, manifestation, consummation, preparation ; it is the fitting interval between the death of the Man and the exaltation and crowning of the King. The remaining ten days before Pentecost is the period of anticipation, prayer, and consecration ; the Altar and Sacrifice were removed, they had been accepted in the highest heavens ; the High Priest of humanity had passed within the veil ; the Day of Atonement had come ; and it is the reappearing of the High Priest that is the great event expected, because this means atonement, reconciliation, acceptance, forgiveness, peace and blessing to the Israel of God. This sending, and coming, of the Holy Spirit in history is a great event ; it is taking an analogy from Nature, as the passing of the night, the dissipation of the clouds, the sun shining in glory in the heavens, and all men who see walk in the light, and are the children of the light and of the day. What may be worthy of consideration here is that the analogy throws light upon the coming of the Spirit and the blessings that followed.

Humanity was utterly helpless in the matter ; men could not in any way prevent this coming ; it was just as natural as the sunshine, or as supernatural as the kingdom of heaven. The Man, the Son of God, being exalted, He had been endowed with all power in heaven, and on the earth, and the result was the coming of the Holy Spirit at Pentecost.

The student will notice that this new development raises a deeply interesting question, and it takes this form : If up to this time in all stages of development there are forms that can be studied and translated into ideas, Are the days of forms ended when the Holy Spirit comes in power and dwells in the souls of men ? The answer must be that the forms change with every stage of development ; this can be seen in every realm of thought, so that what this means is that the mystical forms in all former dispensations are now to be repeated ; the physical-spiritual becomes the spiritual-psychical ; and the same in all other stages of development. The forms are the mighty rushing irresistible wind and tongues of fire ; yet the wind is harmless and the fire does not hurt those upon whom it rests. The real change is not in the forms, it is this conception that the Holy Spirit, hitherto residing in the dark unconscious Mind, behind the veil, is liberated ; the light of heaven from above touches the light of heaven within the soul, and there is a great psychical change in the order of development. Men knew that they had received the Holy Spirit ; they asked others whether they had received the gift from heaven ; and they knew, or did not know, about the receiving of the blessing. About the facts there is no question ; the question was one of experience, of knowledge, of Faith in God. By Grace there is salvation ; by Faith grace responds to grace ; heaven in the Mind to the Mind in Heaven. Is there mystery here ? The same mystery exists in all realms of truth ; and at every stage of development ; the unbelieving do not see the glory of God ; some of them fail to see, or recognise, the moral glory in themselves ; they say they are only natural machines, and that they are not free and moral. The point to notice specially here is that, although this development is spiritual, it is as clearly under the reign of law, that is of Divine order, as all the other realms are known to be. The conception may be expressed in this form : the empiric realm of development had its Cause in God through Adam and Abraham as revealed in the generations of Esau ;

the Process of revelation is in the great prophets ; the Purpose in the prophets from Jonah to Malachi ; the End was Jesus Christ, the Son of God, and the indwelling Holy Spirit in Him, in measureless manifestations of Grace. Where the empiric ends the spiritual begins ; in other words this beginning at Pentecost was Caused by Christ, so that the Holy Spirit might reveal to every follower of Christ what was the Constitution of Christ in spiritual truth. This is why the Spirit is said to be the Spirit of Christ and of Truth ; the Spirit reveals Christ and makes the disciple Christlike. Spiritual law, or order, is like unto physical law ; it is Caused, there is Process ; there is Purpose ; and there will be an end.

If all this is understood then very few words will explain the order in this spiritual realm of development. There is the usual order, the forms ; the ideas and ideals, the psychical ; the empirical ; and the spiritual. The forms are found in the Acts of the Apostles, the Holy Spirit being the Cause. The Process of great spiritual ideas and ideals will be found in the letter to the Romans. The Divine Purpose in Grace for salvation in I. Corinthians. The end here is the comforts and consolations of the Spirit as so wonderfully made known to men in II. Corinthians. The Process of the spiritual development in forms will be found in the Epistle to the Galatians, and in the transition from Mosaism and Judaism to Christ and Christianity. The ideas that culminate in the Ideal Person, the Christ, will be found in the letter to the Ephesians ; the Purpose is beautifully expressed as process and ideal in the letter to the Philippians ; and the end of this development is the glorious revelation of Christ made known to men in the letter to the Colossians. The Purpose of the spiritual development in empiric forms is expressed in the Epistles to the Thessalonians, where the followers of Christ are called to consider what the gospel of Christ means to believers, and what they expect in this world ; what the Christian life means ; what will be the result at the resurrection ; the importance of faithful service in the night of this world ; the warning against pre-conceptions as to the coming of Christ in His glory ; and the revelation that there was a mystery of iniquity as well as a mystery of grace, and a man of sin as well as a Man from Heaven. The Process of the development in empirical practical Christianity is summed up in Timothy ; in the Gospel ; in the Church of Christ ; in the

holy life of service ; in the sacred scriptures ; in the presence of the Lord, and in deliverance from the powers of evil. The Purpose of Grace is to train up faithful servants of Christ in the Church, and to avoid foolish questions, contentions, and legalism. The end is the sacred family as so beautifully exemplified in the letter to Philemon, where the Apostle Paul, Philemon, the runaway slave, and all who love and serve the Lord Jesus Christ constitute the true Church of Christ on the earth. The end of this series of revelations, in the spiritual realm of development, will be found in the Epistle to the Hebrews. It is God that is the Cause of all revelations of Grace through His Son ; the order of development is through Abraham, Moses, and Mosaism ; it is Faith that lies at the root of the life of grace, as seen in all the faithful ; it is Faith that sustains Christians in the pilgrimage of life ; it is not Moses but Jesus that is the true Mediator ; and the end will not be death, but life, through “ Our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant.” The Process of the spiritual revelation has come to men through James ; that is through Mosaism and Judaism. The laws, the ideas, the ideals of the old order are not at bottom different from the ideas and ideals of the new order. The royal law is love ; it is love to God and love to men. Faith is good and so also is obedience to divine law ; but the effect of Faith and obedience is the birth of Hope ; and hope means inspiration and aspiration ; prayer with power for conversion and salvation. The Purpose of the spiritual revelation will be found in the Epistles of Peter ; this faithful shepherd is caring for the flock of Christ scattered far and wide upon the earth ; and thus Faith, Hope and Patience are all exercised in the work of gathering the flock into the fold of the Good Shepherd, so that when the day of judgment comes, and the great dissolution takes place, they will be found safe in “ the new heavens and new earth wherein dwelleth righteousness.” The end, the consummation of the spiritual will be found in the Epistles of John : it is the way of light and life, of grace and truth, of knowledge and love. The Lord Jesus Christ is all these ; and He is the Way to them. Sin is darkness and death ; Grace is light and life ; the world is lying in darkness and wickedness ; but “ the Son of God is come and hath given us an understanding that we may know Him

that is true and we are in Him that is true, even in His Son Jesus Christ. This is the true God and eternal life."

The Epistle of Jude is a something added, a link attaching the spiritual development to the book of the Revelation. It is a very serious letter from a servant of Christ and a brother of James ; it is written to those who are sanctified by God and preserved in Jesus Christ. It is a word of warning about evil men, evil works and evil results ; why these are to be avoided ; and why the work of grace should be carried on for the salvation of men. The house of grace is like a building ; the foundations are faith and prayer in the Spirit ; it is living in the love of God, looking for mercy and eternal life, and being kept from falling unto the life eternal. For all these blessings thanks are to be given, " To the only wise God our Saviour, to Him be glory and majesty, dominion and power both now and ever." Amen.

" The Revelation of Jesus Christ which God gave unto Him to shew unto His servants things which must shortly come to pass," is a book to be studied ; and a blessing will come to those who read it. It is a Revelation in mystical symbolism ; it is cryptic in form ; it is not to be taken literally ; there is meaning deep and significant ; but the wisdom it contains is hidden wisdom. It is derived from the Lord Jesus Christ in His glory ; it has to do with time and with the Church in which the Lord is spiritually present ; it is the mystic revelation of the King exalted in the heavens ; and what He reveals, in the opening of the book of destiny, is the Will of God. The King is seen under a new form ; He is like unto a mighty Angel with the covenant bow of glory round His Head, with a face radiant like the sun ; and the little book in His hand will bring to the nations light, life and blessing. Again He appears in history, the frail, helpless Infant of a glorious mother, and His coming is the signal for war in heavenly places. Again there is a change in form ; the Child is like unto a Lamb, a Sacrifice accepted and regnant. The conflict is seen to be between Zion and Babylon ; there is a terrible struggle ; Babylon is destroyed ; the True and Faithful Captain of Salvation is triumphant, and the end is the new heaven and the new earth, the Holy City, the pure river of life, and the invitation of the Spirit, and of the Church, for all men to drink the water of life freely. That is like the order of development by following the method of Christ ; by following the method of the

Spirit the Object of Faith is Incarnate in the Church ; it is Hope realised and exalted in the Heavens and on the earth. It is the Patient earth-born Child, and His Patience rewarded. It is Grace, Love, radiant with divine blessings, and the end is the new Heaven and Earth. It is the glorious Cause as the Lord of Grace and Glory ; it is a Process of marvellous ideas and ideals ; it is the Divine Purpose in Grace for salvation and condemnation being realised ; and it is the glorious consummation of the Kingdom of Heaven in the Earth.

The student of psychology, it may be conceived, will pause at this point and try to realise all that these things mean ; the panorama is at an end, the pageant is past, and the question to be faced is this, What has all this to do with psychology ; and How is it going to throw light upon that Science ? The details have been considered very briefly in their order ; in other words the Purpose has been revealed ; a definite order has been found ; it is seen there is the supremacy of law. What can Science do to classify, tabulate put in orderly forms, this Divine Purpose of Grace ; this natural vision which now appears as a cosmos ? Perhaps, the better way to proceed would be to follow the order of development and by a series of synthetic conceptions try to resolve the whole into a harmony and unity. But before doing so it might be advisable to think upon the chaos that exists, and the hopelessness of expecting that out of the earthly, the carnal, the sensuous, the merely intellectual, science, as order and law may be expected. Sin reigns ; the Mind of man is a dark place ; no earthly light can bring light into it ; the light must come from Heaven, from the Sun of Truth ; and when the Sun above, and the Spirit within synchronise, then there will be light, life and blessing. What this actually means when fully understood amounts to this : the Sun is radiant truth, order, and law are in the Heavens ; the Spirit of Christ, in the Mind, is in the darkness so long as there is error, disorder, and lawlessness. The being of Man, and his becoming, are all, ideally, true, in order and subject to law ; practically they are not so because the man is ignorant, sinful, lawless. What follows is this ; the man cannot put himself right ; he has no ideal, no standard, therefore, as a fallen man his case is hopeless ; it is a question whether the Sun in the Heavens will by radiant light of truth permeate the darkness ; whether the

Mind will absorb the light of truth ; and whether the Spirit within, the Giver of Light, Life, Order and Law, will transform and transfigure the Mind. The root conception of the Spirit of God is that of Will, Truth, Order, Law ; if this is correctly understood, then what must follow is that every creature is a revelation of the Spirit of God. This is not pantheism, because the method of Christ reveals the way of individual becoming ; and, that every individual man is endowed with intellectual power and with a moral life. If, then, a man perceives Christ, and conceives His Holy Spirit, the issue must be transformation into the image of Christ ; but this also means transfiguration because it is that change from darkness to light that is known as radiance. The doctrine of the Spirit of God is very subtle ; but, as related to man, it is perceiving the Spirit in Christ, conceiving the Spirit, being transformed by the Spirit and living in the Spirit, in truth, order and obedience to all Divine laws. There is no confusion about such matters ; the holy, whole, or perfect life, is in the Spirit and spiritual ; it is the Sun, as image, in the human soul.

Sin, error, evil, in the nature of things, is contrary to the Will of the Spirit of God. About this there can be no doubt ; to live in sin is to live in the darkness of error and evil. The two realms are brought out into sharp contrast in the Bible, and emphasised in Parseeism ; and the time has come when men are to be taught, and warned, that sin must bring about baneful cursed effects ; whilst, righteousness will bring about blessed results. History amply proves that this is true ; there can be no doubt about the facts ; they are engraven into the memories, and the language of men, in Cain, the Flood, Babel, Sodom, Egypt, the Desert, Ichabod, and the Captivity. Or, if another line of history is followed ; it is Belshazzar and sensuality, with the words, " MENE, MENE, TEKEL, UPHARSIN ; it is Xerxes and the vain-glory of Persia shattered before the Greek legions ; it is Greece and Socrates ; it is Rome and Nero ; and it is the Roman Church or State and the Medicis. The student will pause, trembling and say, What if it is Christendom and the Teutonic race in particular ; emperors, kings, aristocrats, plutocrats, bureaucrats, all seeking their own greatness and glory forgetting the masses and their sordid life ; or base covetous millionaires vaunting their wealth, feasting like Belshazzar praising gods of gold and silver ; and outside

the gate lies Lazarus covered with sores who would fain eat of the crumbs that fall from the golden plate and the gorgeous surroundings of a London restaurant ; or, is it sordid, pleasure loving, dilettante men and women of fashion and society, a society corrupt, selfish, degraded and going fast to disintegration and death ; or, is it the masses in their folly and madness following the example of the wealthy in their gambling and betting, in their love of holidays, music halls, football, cricket, and other amusements ? Is it possible that any student of history could possibly study the condition of society at the present time and not see the ominous signs that brought Greece to shame and the Roman empire to degradation, disintegration and death. If the prayers of a few faithful men would have saved Sodom from destruction, then truly there is an urgent call for Christians to arouse themselves and pray to God that the impending doom may be averted. But this is a subject too serious to be dealt with here ; it is well to remember that psychology must face this problem also ; if degradation, disintegration, disease and disorder, leading to death, are not themes of pure science as ideal ; they certainly have an objective existence ; they do reveal a way that leads to death and hell ; darkness, disease, and disorder are not what science loves to study ; indeed, science protests and says this is the way of ne-science.

Passing from this painful subject to the more pleasant and profitable one of the many forms of psychological syntheses ; the perceptions and conceptions attained may be expressed under these forms. The synthesis of Creation is man, in the image of God ; because all that is in Creation is in man. It is not necessary to enter into detail here ; Science has reached the conclusion that all processes, and all purposes, known to men by the study of the relations of all that is known by men, are summed up in the microcosm, man. Realising the fact of sin, the fall of man, the perversion, the diamagnetism, the depolarisation, the problem to be studied is how the man can be saved, restored and become a man in the image of God. The man Abraham is this synthesis ; he inherits by descent, by development, all that was in the Heavens and Earth as germs ; all that was in the generations of Adam including Enoch ; all that was in Noah and his sons, in fact, in mankind ; he inherits the generations of Shem ; all kinds of words and names as signs ; and all that was in Terah his father, the moral pilgrim on the

highway of life. All these generations are conceived to be natural, but the synthesis is the spiritual man, a gracious faithful man, loving and obeying God. But, students may say, to perceive and conceive all this as psychology is to draw upon the imagination and the reason far more than they are able to bear. How could these germs and ideas become an Abraham, a man true, faithful, obedient and like God ? The difficulties do not disprove the facts ; and, without a doubt, the spirit of modern science is ripening fast to the acceptance of this wonderful synthesis of a gracious man faithful and obedient to God.

The next stage of development is conceived as psychical, in the individual sense spiritual ; it is that of the Family ; it is Abraham, Sarah, Hagar, Ishmael, Isaac, Rebekah, Esau, Jacob, the family of Jacob, Judah, and the synthesis is Joseph. The thought here is that love is the uniting bond in the family circle ; break the law of love ; hate, persecute and banish love, and the result must be degradation, hunger, famine, the earthly and Egypt. It is quite true that Love precedes evil, provides for, and saves what hated and persecuted Love ; but this is the Divine Purpose, not the fruits of hatred and evil. There is the natural and there is the spiritual ; there is the man and there is the family ; for the man the all-important synthesis is Faith in God ; for the family Faith must be supplemented by Love. It is Love that is light and life ; it is Love that begets Hope and Patience ; here arises by recurrence the fourfold synthesis, as explained in the study of Genesis. These are all forms to study ; ideas to conceive ; empiric relations to set in their order, and spiritual realities that abide.

The Book of Genesis is the Mind of God revealing to men, by the Spirit, the thoughts of God. The spirit of man perceives, and his Mind receives and conceives these thoughts, ideas, and they constitute his Mind. The man is now conceived as developed, by the Spirit of God, to this stage of manhood ; he is the embodiment of the power, life, spirit and mind that is in the universe ; and, as it follows that the child could not develop himself unconsciously to this stage, the Cause is the Spirit of God. " Blessed are they who hunger and thirst after righteousness, they shall be filled." The next synthesis is what is represented by Moses and Mosaism ; it is Egypt, redemption, the desert, law, grace, Moses and Faith as objective, as forms, as relations.

It is the fallen sinful man, how sin may be taken away and the man made whole through Aaron and Hope. It is the nation and the Tabernacle, the promised land, rejection, wandering and death ; it is visions of Faith, Hope, Patience, and Love ; but the earthly, the carnal, the sensual, the intellectual cannot enter in and possess the promises of God. Ishmael has spiritual germs in the body national ; they are Truth and Faithfulness. In other words, though the errors of Egypt, law, grace, mercy, sacrifice, forms, aspirations, possessions and spiritual visions, be manifold, innumerable, inconceivable, God lives, God is Truth ; and God is Faithful to all His promises. This is the truth that survives all forms of desert life ; get to the root of them, and beyond them, and the Reality is God in Christ, the Faithful Saviour and the Truth of God. This is truly a magnificent conception of intellectual errors, and of Divine Truth. The Truth is Christ ; it is in Him alone, and Truth is revealed by the Divine faithfulness of God. He cannot err, there is no false unfaithful way in Him. This is a wonderful synthesis ; apply it to a nation as well as to families and individuals, and there, in the Holiest Place, is Christ, the Truth of God.

The man, the family, the nation, are not limited by intellectual power, they are endowed with a moral life. This is a synthesis of great importance ; it embraces all that is found in Joshua, the Conquest, the inheritance, the Judges, sin, idolatry, earthliness, sensuality, and moral chaos. Where will the synthesis be found ? It is summed up in the dying mother naming her " child Ichabod, saying, the glory is departed from Israel." It is a terrible wail in an awful hour of agony ; father-in-law, husband and mother all dead ; only a woman could so express the awful disaster ; her last words are a repetition of the name, " the glory is departed from Israel ; for the Ark of God is taken." This is a terrible synthesis ; what an awful moral disaster it is to a man, a family, or a nation, in the very article of death to realise that God has departed. The symbol, the presence, all that makes life worth living has departed ; this is death indeed ; it is darkness, the outer darkness. Is the picture too dark ? Is this going out of the realm of psychology ? What would the reply be of painters and poets ? What about Saul and Judas ? What about the man in the iron cage as seen by the prince of dreamers ? This is the vision of that terrible doctrine of a moral depravity where there is no hope ;

apart from the Grace of God this is where man's fall ends ; it is death, and the glory of God has departed.

What, then, the thoughtless man will say, Is this the end, and is this the eternal darkness ? Think upon the situation : God is not gone ; it is only the forms that have been removed ; He has found another and a more suitable Holiest Place in which to dwell, even in the soul of Samuel, the living consecrated boy in the Tabernacle. Grace cannot die ; if the earthly tabernacle is bereft of the glory, then Grace finds a new home ; indeed, before the disaster occurs the change has taken place ; this is known as preventing Grace ; it is ever beforehand in preparing the way for future developments. Where is the synthesis to be found in the realm of Grace, in Samuel, Saul, David, Solomon, Israel, Judah and the Captivity ? Let the student read the Book of Ezekiel and study the vision given to him by the river Chebar. The forms, the patterns, of the kingdom, are all destroyed, swept away as by a whirlwind, and there in the midst of the sufferers is the glory of God in Grace. How wonderful are the revelations of Divine Grace ? The forms are ever changing ; but with every change there is development ; the glory is now in the midst of the suffering, homeless, dispirited children of God in " the likeness of a man." " In all their afflictions He was afflicted." What a strange synthesis ? Can the servants of God, the ministers of the Gospel perceive the meaning ? Is it not the terrible thought that it is possible for the Israel of God, the followers of Christ, the priests at the altar, the prelates on their thrones, the ministers in their ministering of the divine grace, to pervert grace, put out the light of truth, make the salt savourless. Of all the truths most humbling, most painful to contemplate, this is surely the gravest ; it is possible to possess Grace, the glory of Heaven, put upon her tawdry clothing and ornaments, bestow upon her gold, power and earthly glory, and never feel, or understand, that this Angel of God is in an agony of spirit. This is Sacrifice in another form ; is it not a terrible thought, to suppose that a man may do this to his angel from heaven ; that a family may do this in the name of piety ; that a nation and commonwealth may do it in churches and sacred places ; and that the Holiest may be defiled by the earthly gods of power and pleasure. Was not this something like the vision of Ezekiel when he was led by the Spirit to perceive the abominations in the worship of

Israel at Jerusalem ? What he saw was men worshipping forms of creeping things, abominable beasts and idols ; the women weeping for Tammuz ; and men worshipping the sun with their backs toward the temple of God. Here the natural-spiritual development ends ; the order has been useful ; there is the voice of grace and mercy ; but there is also the voice of justice and judgment upon brethren who sin against love ; upon men who will not receive education and training ; upon men who will not study what moral law requires toward God and men ; and upon those who, living under the sunshine of grace, love and heaven, deliberately choose earthly power, the horrors of war and to be imitators of heathen degraded nations.

The spiritual realm of development has its forms of synthesis, but here it is only necessary to think upon two, because they are consummations and great revelations of Divine Truth. The first takes the immense sweep of history from Adam to the Captivity, as revealing God, the Father of mankind, passing on in the midst of the nations until Jesus Christ is born, lives, dies, rises from the dead and ascends into the Heavens, the Saviour and the Lord of mankind. The second begins with Pentecost and the Advent of the Holy Spirit ; there is the revelation of the thoughts and of the work of the Spirit in the Acts and Epistles ; the doors of heaven then appear to be closed ; and there is no further objective revelation except what is to be found in the Book of Revelation. This is the synthesis of the unique operations of the Holy Spirit ; it is what the Spirit has been doing through all the ages in revealing Christ ; it is the way in which the Spirit used chosen men to exalt and glorify Christ. Students will notice that, as part of the problem of psychology, the forms used by the Spirit are required ; they are the common visible experiences as in the Acts and letters to Rome and Corinth ; they are exalted, glorified ideals ; they are empiric services in the ministry of the Church ; they are summations of revelations in Faith, Hope, Patience and Love ; and they transcend all these in the mysteries of the Book of Revelation. In this Book of the Spirit Revelation is closed ; and the curse of heaven will rest upon any one who adds to, or takes away from, this Revelation. The student will observe that the Revelation of the Kingdom of Grace, by the Holy Spirit of Grace, as an objective record, is ended ; psychology can go no further ;

there are no forms, no ideals, no empiric experiences to study. So far as the Bible is concerned there is no further revelation to be expected. What more could the Father, the Son, and the Holy Spirit do to instruct, teach, warn men ? To give them an example worthy of imitation ; and to explain the meaning of the example and the glory revealed. It is a strange thought, but the Bible seems to say to men, think soberly, seriously, truly, righteously, and ask, what more God could have done in thought, word and deed, for the salvation of mankind ? This synthesis of the work of the Holy Spirit in calling into existence the Church ; in teaching men that the Lord of the Church is exalted as Prince and Saviour ; in calling men to be His servants in His Church ; and in giving them examples of Faith, Hope, Patience and Love, which they could imitate, as pilgrims and strangers on the earth, who had not reached the Divine Inheritance of Love. This doctrine of the Church is worthy of study, because it suggests the thought that the true Church of Christ, in the Spirit, in spiritual, not carnal power, is in the souls of men and not in buildings, or official clergymen. The ideal for the Christian age is the in-dwelling Spirit of God in the hearts and souls of men ; and the problem to be worked out is in what way the in-dwelling Spirit will transform mind and soul so that the Grace and Sacrifice-Life in Christ may be manifested, made radiant by transfiguration in Christian men.

The history of the Church of Christ is now an open book, and all who wish may read its pages, with this thought always kept in view, that Christians have possessed this inheritance of the Sacred Word. All that the student will require to do is to take with him into that study the Blessed Method of Christ in its eightfold forms ; and the Method of the Spirit, in Faith, Hope, Patience and Love. What the student may feel here is that there is something wanting ; there is another synthesis required, and until that synthesis is come, the consummation, the end of Revelation will not be realised. This is quite true ; it is involved in many ways in the Bible, but it has not been realised by men. What may be noticed is that the synthesis of the Father and of Faith came in Abraham as in a germ man ; and in Israel. The synthesis of the Son, and of Hope, came to men in the Incarnation, Life, Death, Sacrifice, Resurrection and Ascension of Jesus Christ. The synthesis of the Holy Spirit

is in Acts, Epistles, and Revelation ; and it is the Patience of the Spirit that is the wonder of wonders in the Bible. What is required, what will surely come, is the synthesis of humanity, by, and in, the Spirit, in Love ; and it is for this that the Church of Christ should be longing, praying, and looking night and day. This is the unity in Love that Christ desired and prayed for ; that all men have the one spirit, one mind, one intellectual knowledge of truth, one moral righteous life. Grace alone can bring about this change ; it is a new creation in Christ by the Spirit ; it is Love becoming radiant ; it is the absorbing earth becoming surcharged with the light of love from heaven ; and this is, in the truest sense, glorifying the Spirit of Grace. It is the dawn of this new day that is coming upon men by the physical sciences ; by the methods of Christ and of the Spirit ; the knowledge of the order is being realised quickly ; this synthesis will bring manifold blessings to men, but the glory must be given to Christ, our Example ; and above all to the ever blessed Holy Spirit, the Divine Guide into the way of Faith, Hope, Patience and Love.

The way of Revelation and Salvation is a psychological parable ; it is like unto a dark moral world and a darkened Mind. The Word, the Bible, is the Light of, and from, Heaven ; it is Love as Divine Grace radiant. The way of perception is by Faith ; it is seeing this light. What follows is aspiration, inspiration, reception, conception, and the light of Hope as conceived in the Mind. There is development, as in the Womb ; the patient upbuilding of a creature in the image of God. The Babe is born ; it is enshrined in the divine love of the mother ; the end is love, peace, joy, and praise. The child sees the light of life and love by Faith ; there is the inspiration of Hope ; there is the journey of life under the care of the angel Patience ; and the end is the land of Love in light, life and radiant glory. This is the radiant vision of psychology ; it transcends the earthly ; there was death ; life is glorified by Love and Psyche soars above the earth enjoying the sunshine of heaven.

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